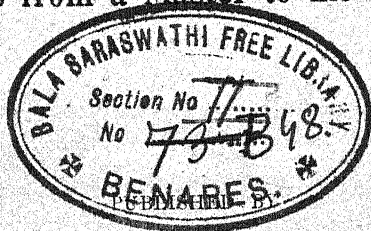


# GODWARD

BEING

(Lessons from a Master to his disciple.)



## VISHWAMITRA

TO BE HAD OF

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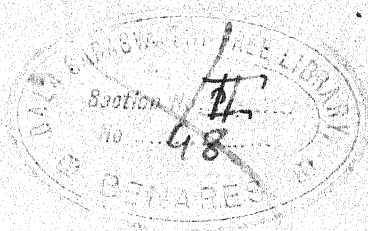
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ॐ

सह नावतु । सह नौ भुनक्तु । सह वीर्यं  
करवावहे । तेजस्विनावधीतमस्तु । मा विद्विषावहे ॥  
ओं शान्तिः शान्तिः शान्तिः ॥

Aum !

May He protect us both ! May He be  
pleased with us ! May we develop strength !  
Illumined may our studies be ! May there be no  
dispute between us !

Aum ! Peace, Peace, Peace !

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# GODWARD.

## CHAPTER I.

### HEALTH.

HEALTH is the first requisite for success in life. Whatever your aim in life may be,—knowledge, power, fame, or money, you must first possess good health. It is your capital which you must invest judiciously in the many and various occupations of life, in which you may have to be engaged. If you are religiously inclined, as you are expected to be, if you wish to regenerate your character, if you want to burn up the bad qualities in you and to lay in a store of good qualities, if you want to kill the Satan and to develop the God in you, health and strength are your prime necessities. If you have not these priceless treasures, covet them, seek them, and try to possess as

much as you can of them ; for of all earthly possessions, are not health and strength the most useful and the most enjoyable ? In the pursuit of health, there is no fear of competition, no rivalry, no elbowing ; and there should be no envy and no jealousy. Of all the boons conferred by Nature on Man this one has been given in enormous abundance ; you can be rich in health without making your neighbour in the least poorer. In your long and arduous, but not weary, journey Godward, it is your first travelling requisite. You have travelled far and wide from your Home. In returning Homeward if you are fortunate enough to be able to run swiftly on, or if on the other hand, you have to walk laboriously on the long, long Path, or if you have to climb with difficulty up the hillsides, and wade through the jungles in your Path—this is your path-expense which you must take with you.

The physical body is the house you live in.

**The Dweller.**

Do not consider the body to be yourself. The body is your dwelling house and you are the dweller in the house ; you are a spark of the Divine Fire, you are a drop of the Divine Ocean. You are a part, an infinitesimal part, it may be, of the Infinite,



the Absolute, the Entire. You are not born when the body takes its birth; you do not die when the body dies, you do not cease to be when it ceases to exist; unborn, perpetual, eternal and ancient, you are not slain when the body is slaughtered; weapons cleave you not, nor fire burneth you; waters wet you not, nor the wind drieth you.\*

But yet you must not neglect the body.

**The Body.**

True, it is your temporary place of residence—for human years three-score and ten only, you have to live in it, and this short time is but a *moment* in Eternity. But for this one *moment* you have to live and work in this house. You must, therefore, keep it in proper repairs, you must keep it thoroughly clean, well-ventilated, expose it to air and sunlight, and with scrupulous regularity, you must empty its cess-pools and flush its drains.

Your living body is composed of two component parts—two sheaths, as the ancient writers call them. The **The Vital Force.** Annamaya Kosha, or the Food-sheath, and the

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\* Srimadbhagbat Geeta, Chap. II, Verses 20 & 23.

In giving translations of verses from the Geeta I have freely used Mrs. Annie Besant's translation—Publisher.

Pranamaya Kosha, or the Life-sheath. The Food-sheath consists of the material part of the body composed of the physical matter or chemical substances, which you draw from the food you daily put into your body, and from the water you drink, and the air you breathe. By Life-sheath we mean the vital force which interpenetrates the physical matter, animates it and keeps it from falling into disintegration. These are not sheaths in the sense of one being separate from the other, one covering the other. The one is interwoven with the other, the one occupies the same space as the other, the one is dissolved in the other. Language is too inadequate to express the true state of things, and therefore we are compelled to use, following the Ancients, the cumbrous word, sheath. Western science teaches you, that the entire Universe is pervaded by a substance called ether—a very minute, subtle, substance imperceptible to the human senses. Try to form a clear conception of this. Take an iron ball. It consists of atoms of the metal and also of etheric atoms, pervading and interpenetrating the ball—each atom of iron intermixing and inter-weaving with each atom of ether. The space occupied by the total quantity of both the

classes of atoms in the ball is the same. Imagine this to be the case with your body also. Conceive particles of ether intermingled with particles of your body. Now put the iron ball into fire. It is heated, the particles of ether in the ball vibrate in a particular way caused by the energy we call heat. Imagine the particles of your body vibrating in another way. This vibration may be called life. So when we say the living body consists of the two sheaths, we mean it consists of particles of matter and particles of, what Science calls, ether vibrating in various ways, one class of such vibrations being called life. Concentrate your mind upon this idea and try to understand it fully.

As soon as this vital force separates from the material body, the latter begins to disintegrate and the man is said to die, that is, the body dies. You live in an ocean of Life. Above you, below you, around you, on all sides, the ocean of Life is rolling on and on. The air you breathe, the water you drink and the food you eat, are all impregnated with this life-force. You draw your life-force from the ocean around you, through the air, water and food. Your body will die if you are prevented from breathing, drinking and eating. Every moment of your

life you are spending your life-energy in doing the work of your life, and you are replenishing your exhausted store-house by absorbing it from the Life-ocean through air, water and food.

What is this Life-energy? What is its nature? How does it enter the animal form? How and why does it leave that form? These and other questions we are unable to answer at the present stage of human knowledge. We have here assumed it to be a vibration of ether. Probably it is a vibration of ether. Possibly some Scientist of here-after will demonstrate it to be so. But we will not speculate any further. Know this alone, that it is a ray of the Eternal Universal Soul. When Brahma's day begins to dawn, the Life-energy issues out of the Universal Soul, or rather the Universal Soul assumes this form, and vivifies the entire Universe. When again the day closes, the Life-energy is absorbed into the Infinite. Vast periods of Manifestation and Dissolution are thus recurring again and again without beginning and without end.\* This probably does not advance us much further. Possibly you are left in the dark as ever. However, we cannot pursue the point any longer.

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\* Bhagbat Gecta Chap. VIII, Verses 18 & 19.

Life-energy converts itself into motion and heat and probably other physical

**Fresh air.**

forces, and thereby enables man

to perform the various functions of life. It is constantly undergoing transformations in order to do our work. For in Nature all work is done by transformation of one sort of energy into another. Motion is changed into heat ; heat is converted into motion. Electricity is transmuted into heat, light, or motion. Nothing is stationary in this Universe ; all is a-stir, changing, always and constantly changing. So the body, this reservoir of vital energy has to be refilled every moment, and continuously, and fresh air is our chief agent for this work. Medical men in the West are gradually rising into a consciousness of the importance of fresh air not only in the preservation of health but also in recuperating it. It is the best preventive and the best remedy in all diseases. It prevents disease bacilli from germinating within your body and in the body's environments, and it kills them wherever it finds them.

So hold communion with such a friend as much and as long as you can. Do not keep your friend imprisoned in the rooms of your house. Let him have free ingress and egress ; let him come and go as much and as often as he likes.



Your house must therefore be well-ventilated ;  
**Ventilation.** you must allow sufficient air,  
light and sun's ray to come in.  
Sun's ray is the great destroyer of disease germs,  
and even in hot countries and in the hot weather  
you must allow the sun to shine upon your  
house, its rooms, verandas and the yard. The  
question of the proper construction of a house  
thus becomes one of vital importance.

I must say here one word about your clothes.

**Clothes.** In cold countries it is necessary  
to wear warm, thick and close-  
fitting apparel, but in hot countries like India  
such clothes are not only not necessary but  
positively injurious. If you are an Indian, liv-  
ing in India and fond of putting on European  
dress, to you I would say that this despicable  
imitation of yours is ruining your health and  
strength and the effect of your folly will not  
only make you an easy prey to disease, but will  
tell heavily on the vitality of your descendants  
for generations to come. During ten, out of  
twelve months, of the year, Nature makes your  
body perspire freely, thus conveying out through  
the innumerable pores, the poisons of the body.  
Nature intends that these poisons should dry  
up as soon as they are out of the body by com-

ing in contact with the hot air outside. By wearing European dress, you keep out the hot air and keep your body cool certainly, but you keep the inner garment soaked in poison, in close contact with your body for hours. Give up close fitting and heavy garments. Use light, thin and loose clothes if you wish to live long and be healthy and strong. To a European living abroad in a hot country my advice would be:—Give up your thick, black, tight-fitting garments for the time being, and adopt so far as possible the dress of the country. Do not be ashamed if others laugh at you. Nothing is ridiculous that is necessary or reasonable.

Live in the free and open air as much as possible. Nature has mixed in the air the proper proportion of oxygen which you need, with other gases. You can appropriate to your own use only the required quantity. There is no fear of surfeiting in this matter. If your business compels you to stay in smoky and dusty towns, run to the nearest village lawn, or the sea-side, or hill-top as often as you can. Rejuvenate yourself in this way.

The next requisite of life is Water. Seven-hundred out of one-thousand parts, of the human body, consist

**Water.**

of water. Water not only forms a component part of the body but is also continuously needed for cleaning and vivifying it. The animal frame constantly emits water which conveys out its waste products, through the kidneys, through the millions of tiny little sewers in the skin, through the sewage canal of the stomach mixed with refuse matter, and also along with the breath. This continual loss has to be made up. Nature has therefore placed an unerring indicator in your body; as soon as you require water it informs you, and as soon as the want is satisfied you know it. Drink water therefore when your body wants it, out of the pure sources supplied by Nature. Do not try to make it palatable by mixing with it other substances. Folly alone makes you drink alcohol, tea and other beverages to quench thirst. These extra substances are of no use to the body and some of them are positively mischievous. They ruin your health, and alcohol, the great enemy of man, ruins you in body, mind and soul. It leads you to sin and perdition. Avoid it then, avoid it as poison, avoid it as the most detestable thing on earth.

It is not necessary in India at least, to dilate upon the beneficial effects of  
**Bathing.** To the Indian it is

not only a pleasure and a comfort, but a religious duty. But there are countries, climates and races where this simple remedy, and restorative of health, is not properly resorted to. Avoid dirtiness. Keep the skin clean and the pores open. If you live near the sea or river, have a bath therein as often as you can. If you live away from them, do not lose an opportunity whenever it occurs, to wash your body in the refreshing waters of nature. Nature's vitalizing forces are communicated to the human body by Nature's running waters.

But it is not everywhere that good drinking or bathing water is available. The  
**Scarcity of Water.** ancient Indians deemed, and non-anglicised Indians still deem it, a great religious merit to excavate tanks, wells and other reservoirs of water. The advancing tide of the material civilization of the West has well nigh swept away such ideas from the Indian heart. Drive away selfishness. Get into the ways of thinking of the ancients and the semi-civilized, as you love to call them. Help in the supply of good drinking water wherever there is need for it. Your money cannot be better employed. Supplying your brother with this prime necessary of life is one of your most urgent religious duties. Do not neglect it.

Pure air is not available everywhere. In many countries, in many towns and villages, both air and water, God's prime gifts to man, are polluted with malaria, cholera, small-pox, plague and other disease germs. Both selfishness, and duty towards your neighbours, demand that you should use your best endeavours to rid your neighbourhood of these scourges of humanity. If you are rich, spend your money, if you are in power, or have influence, use that power or influence, for improving the sanitation of the locality you live in. If you have neither wealth, nor power, nor influence of any sort, you can employ your labour and intellect towards this noble and beneficent object. You can at least study the principles of sanitary science and try to spread them amongst your illiterate neighbours. Do not stand arm-folded when your neighbours are dying or suffering in large numbers, for want of knowledge, or means or the will and energy, to effect sanitary improvement.

The third requisite of the human body is food.

**Food.** What to eat, how much to eat, when to eat, and how to eat, are questions of the utmost importance. But until lately, scientific men in the West did not pay any



attention to these vital matters. The result has been their utter ignorance regarding many aspects of the food-question. Ancient sages of India had clear ideas about the influence of food on character and they accordingly laid down many strict rules for the guidance of the common people and also shaped their own conduct in accordance with those rules.

The first point to be considered is whether you  
**Flesh-eating.** should kill in order to feed fat  
on the carcasses of slain animals.

Had the killing of animals been an essential condition of your living, had it been an absolute necessity, still you should have hesitated before you slaughtered a living creature.

The cruelty of the thing, which should be  
**Cruelty.** apparent to everybody, is not  
clear to the flesh-eater, for the

keenness of his feelings has been blunted by ages and generations of animal-slaying. Who would commit this great sin for the sake of the cursed stomach when it can be filled by vegetables growing in forests—asked the Indian sage. But the civilized human being of the present day does not admit this to be a sin and his palate is not satisfied with vegetables gathered out of the earth. He must have blood to please his

taste—blood of animals he breeds, tends and rears for the purpose, blood of animals he kills what he calls in sport, blood of innocent creatures, which have as much right to live as he has. Dear is life to you, equally dear is life to them. Dear are your children to you ; equally dear are their young ones to them. Do they not feel pain when you pierce their bodies with your sword or bullet ? Do they not feel the pangs of death as much as you do. Do they not scream, struggle and fight helplessly when you are putting them to death ? What would your feelings be if your near and dear relations are treated in the same way ? You hate tigers, wolves and other beasts of prey, but is not your conduct worse than theirs ?

Your conduct is more execrable than that of tigers and wolves. You are a man—a thinking being endowed with reason. You can live upon other food if you wish. You are the king of the animal kingdom. The innocent creatures, whom you slay to eat, are weak, helpless and inoffensive, and some of them are the greatest benefactors of the human race. They rely on you and love you when you rear them up for food and yet you treacherously kill them—and for what ? To

**Cowardliness  
and treachery.**

satisfy the lust of your appetite. You should be their protector and not their slayer. You should give shelter to the weak against the strong. But no, far from it. You yourself in your voracity, spread misery and pain, commit havoc and destruction amidst the sweet singers of the sky, the dumb and inarticulate grazers of the lawn, and the inoffensive dwellers of your poultry-house and farm. Aye! some of them supply you with the only food you can digest when *you* are young and helpless and again when you are old and equally helpless. Others of them clothe you and protect you from the biting cold of winter. Cursed be the day when ungrateful man first learnt such treachery and inhumanity.

By slaying animals you have raised a caste—

**Brutality.**

I use the word advisedly—that of butchers whom you are demoralizing. Those who kill, those who dress the meat and those who sell, are more or less robbed of finer and higher feelings in the pursuit of their calling or trade. In order to pander to your lust, they are become cruel, inhuman, and ferocious. Whenever there is a row, any street-fight, any blood-shed, the butchers are in the fore-front. Are you not responsible for the degeneration of your fellow-being?

There are men everywhere in the world, re-  
 religious, virtuous men, men  
**Inconsistency.** whose hearts are full of mercy  
 and love towards the dumb creation, men full  
 of devotion and love towards their Maker, who  
 are yet fond of flesh-food. They do not see the  
 absurdity of their own conduct—to love God  
 and at the same time to slay His creatures—  
 creatures whom He loves as much as He loves  
 them—His devotees. They seem to think that  
 by not killing the animals by their own hands,  
 or that by not passing direct orders for killing,  
 they are not guilty of animal-slaughter. But  
 pray for whose benefit, for whose use, are the  
 animals slain if not for the purposes of those who  
 eat them? Are you not the principal offender and  
 the butcher is only an abetter? If both are to  
 be punished your punishment would be heavier  
 than that of the butcher.

There are societies for the prevention of  
 cruelty to animals all over the  
**Society for** civilized world. Aye! it is  
**cruelty-**  
**prevention.** cruelty to over-work a weak or diseased beast,  
 but not to kill and eat him.

The pious and merciful Hindu sacrifices  
 animals before his Goddess.  
**Animal**  
**Sacrifices.** He cuts the throat of the child

before the eyes of the Mother, in the hope of of pleasing Her—the Universal Mother—the Mother of man and beast. Ignorant and degenerate wretch ! you do not know, or do not care to know the true meaning of these sacrifices your religious books prescribe, and thus you commit such a heinous crime. Oh ! how changed, how fallen from him, the ancient Aryan, who of yore in this Holy Land of Mercy sacrificed not live animals but the animal in man before the Divine Mother.

The Supreme Being does not want your love, or your prayer. Such love and prayer are necessary for your own moral and religious welfare and for progress in your journey towards Him. What He wishes is—pardon me the sin of attributing human feelings to the Divine—that for your benefit you should love His creation, should protect and tend and help His creatures, inarticulate and articulate, in the path of evolution—the path He has mapped out for you and me and all the Universe, animate and inanimate, as you choose to call them. That is the true love you can show to your Maker, that is the true devotion. Your prayer every day should be—“ O God, help me in preserving your creation. You live in your creatures ; save me from



the horrible sin of slaying you by slaying your creatures."

Self-interest—as you call the instinct of self-preservation—also requires that

**Disease.**

you should desist from eating the flesh of animals. Their bodies are liable to disease in the same way as your body is, and very often diseased animals are slain and dressed and made ready for your table. Are you sure that no disease germs enter your body from the meat you take? Are you sure that all the bacilli are killed in the process of cooking? Are you sure that you have reached the limit of your knowledge regarding the detection of disease germs, a knowledge which is of so recent a growth? Why then run the risk? Is pleasure of the palate so over-powering as to make you lose all sense of real danger?

**Food substances.**

Your food consists of four classes of substances, in the following proportions:—

- |  |     |      |                                |
|--|-----|------|--------------------------------|
| 1. Proteids or albuminous or nitrogenous substances. | ... | 1.00 | These recoup tissue-waste.     |
| 2. Carbohydrates (sugar and starch.)                 | ... | 3.10 |                                |
| 3. Fats (Hydrocarbons.)                              | ... | 0.66 | These produce heat and energy. |
|  |     |      |                                |

## 4. Mineral salts.

... 0-22 These nourish bones and some times assist digestion, excretion and keep blood pure.

Of these, proteids are said by scientific men to be of the greatest importance, but all are needed for the preservation of health, in definite proportions and in limited quantities. You cannot live for any great length of time on proteids alone, nor can you exceed the proportionate quantity. Flesh of animals contains a large proportion of proteids or nitrogenous matter, but no sugar and starch and only a small proportion of fats and salts. So if you take meat you must also at the same time take foods which contain starch and sugar, and these also contain some quantities of proteids. So your stock of proteids will be unusually heavy and the stomach will not be able to digest such a large quantity, which not being used up by the body, turns into poison and does harm. So meat-eaters expose themselves to certain painful diseases which may bring on early death, or a diseased and suffering old age.

Is there any relation between food and character? The scientific man of the West, steeped in materi-

Effect on character.

alism and full of pride and vanity for the progress made by his science, will answer in the negative. To such a man I would say :— Have you studied the question at all with any degree of carefulness its importance deserves ? Have you ever turned your attention to a subject which is more worthy of your consideration than many insignificant matters with which you keep yourself engaged ? If not, you have no right to answer the question and no sensible man will accept your verdict. The ancient Aryan sages of India, who made religion and morality their special study, and who discovered many noble truths in those departments, compared with which the discoveries in that line of European scholars dwindle into insignificance, arrived at quite the opposite result. They not only inculcated in their teachings, the advisability of taking non-flesh food but strictly enforced such a diet amongst themselves. All who were required to observe asceticism, the Brahman seeking the light of Heaven, the student studying the Vedas, the widow leading a life devoted to religion and selfless work, were all strictly enjoined to abstain from meat-eating. These had to live pure lives, they had to keep their sensuality under control and the flesh of

animals was not considered a proper food for them. But you will laugh at the idea of the civilised human being of the twentieth century following the rules of a religious or philosophical system propounded many thousand years ago, amongst a semi-civilized people having barbarous customs.

Fortunately for you, some very able scientific men both of Europe and America of the present day, are turning their attention to the subject. Some of them have already boldly asserted that passions are aroused, sexual desires are excited, by meat-eating.

Food supplies the waste of the body and an excess of food in the body can  
**Waste of body.** only be absorbed by placing the body under conditions of greater waste. You have seen that proteids are necessary for the body to renew the lost tissues, and meat contains a large quantity of proteids. If you put into your body a larger quantity of proteids than is necessary by meat-eating, in order to digest the excess quantity you shall have to do acts which would cause more than ordinary waste of the tissues. This can be done by physical exercise and in other ways. Waste occurs when there is active bodily labor, when the

sexual appetite is indulged in, when the man's mind is excited with any violent or strong feeling such as wrath, avarice, or vanity, or when the man suffers from mental pain and anxiety.

Your body contains millions and millions of living cells. They are the constituent parts of the tissues and organs. They are the soldiers of the body. Whenever an enemy enters the body they try to defend it from the enemy by expelling him, killing him, and absorbing him. Whenever there is an excess of proteids in the body, such excess can only be absorbed by committing acts of waste, that is, by greater bodily labor, by a greater exercise of the sexual instinct, or by exciting anger, avarice, vanity, envy, or sorrow. It is therefore the cells incite the limbs into restless activity, excite the animal desires, or produce depression in the mind, so that the body may be wasted and the enemy may be absorbed. In this way flesh-food increases sensuality (*kama*) wrath (*krodha*) and avarice (*lobha*) three great enemies of the human race, as the Hindus call these passions.

The vital energy of the human body which we obtain through the air, water and food, has to main-

**Action of  
the cells.**

**Effect on  
intellect.**

tain the heat of the body, or in other words, to keep the body alive, to digest the food and to do intellectual and other work. It is said by scientists that eight-tenths of the vital energy is spent in keeping the body alive. Out of the remaining two-tenths a portion must go to digest the food and the remainder can only be used to do your work. If you put meat into your stomach which is not so easily digestible as grains, pulses, vegetables and fruits, a greater portion of the two-tenths will be occupied in the work of digestion and consequently a smaller portion will be available for other work, than would be the case with a vegetarian. The latter can employ a greater portion of his energy for intellectual work, and his intellect is cool, acute and is always on the alert. A meat-eater's intellect is duller than his intellect would have been had he been a vegetarian. There is therefore an unnecessary and culpable dissipation of energy. For is it not a wrongful act on your part to employ your life-energy in digesting your food while on a proper selection thereof, a larger part of the vital force can be used for intellectual work for the benefit of humanity? Meat is further a stimulant; a stimulating extract can be prepared from it. It intoxicates



the brain and such intoxication brings in its train the necessary evil effects, though in a much smaller degree.

✓ The next question is:—Has flesh-food been found at all to be necessary either  
**Not necessary.** for health or strength or long life or greater ability to do intellectual work? Practical experience has demonstrated beyond all doubt that meat is not only not necessary for health and strength, but that it is positively inferior to a non-meat diet. Lovers of meat mistake the restlessness or intoxication produced by it as real strength. The laboring classes of all nations are stronger and hardier than the upper and middle classes, but the labouring classes of all countries, except perhaps of England, resort more largely to a vegetarian than to a meat diet. Look at the Irish labourer or the peasant Highlander. The food of both is chiefly vegetarian. If statistics were available it would be very interesting to learn how much these two classes of men have contributed towards the establishment and expansion of this vast Empire over which the sun never sets. Instances on instances can be quoted showing that meat-eating has nothing to do with National strength or valor. The stout-hearted Japanese

rice-eater has however set the question at rest. Until lately and up to the time of the late war, the chief food of the Japanese agriculturist, and the soldier who came from the agricultural class, was rice and this rice-eater has vanquished the Russian. For real hard work, for sustained energy, for continued endurance, the meat-eater, all other conditions being equal, cannot vie with the vegetarian.

Many of the most eminent men of the world were total abstainers from meat and many others used to take meat very sparingly. This is also the case with many long-lived persons. Thus the argument that meat is essential for long life or brain superiority utterly falls to the ground.

In selecting your food what is needed is that  
**The proportion.** you should take the correct proportion of the food constituents you need. Do not stuff your body with a greater quantity of one or more of the food ingredients, which you must inevitably do, if you do not pay any attention to the proportion. Meat and eggs are deficient in carbonaceous substances, that is, in starch and sugar, while potatoes and vegetables and certain grains such as rice are deficient in proteids. Pulses have an excess of proteids. So a combination

is needed. A diet consisting of rice and pulses, or wheat and vegetables, or rice and milk, forms the ideal food. A combination of meat and potatoes or meat and rice may give you the necessary ingredients no doubt, but if you can get the same ingredients from cereals and pulses why should you take meat when there are so many other objections to it. In fruits you have food cooked for you by Nature. I will call fruits the divine food, they are food for Gods, and godlike men. You cannot err if one of your meals at least consists solely of fruits. The ancient yogis of India lived solely on fruits and milk.

Vegetarian food is recommended also on the ground of economy. If a perfectly healthy diet can be had at a less cost you have no right to spend a larger sum on a costly meat diet. That would be wasteful luxury, and when your neighbors and brethern are in want, you, who have taken or intend to take, a shorter and swifter route in your journey Godward, are bound to be economical regarding your personal necessities.

Do not over-feed yourself. It will ruin you physically, intellectually and morally. It will make your

**Economy.**

**Gluttony.**

life a burden to yourself, to your family and to the society. Avoid it altogether.

A word about physical exercise. Do not neglect to take regular physical

**Exercise.**

exercise in the open air. Exercise is needed to make the body strong, active and agile—qualities all necessary to enable you to tread the long, long path lying before you.

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## CHAPTER II.

### FUNDAMENTAL TRUTHS.

**Knowledge  
necessary for  
the Journey.**

Before you undertake your journey it is essential that you should get some idea of the fundamental truths—truths about the Universe and Man which are the foundations of all knowledge. Unless you get at least some slight acquaintance with these truths—these basic principles, you cannot commence your journey, and though your knowledge must necessarily be very meagre at the outset, it will grow on, at first very slowly but afterwards very rapidly, as you proceed on your path till you reach the goal, when your knowledge will become full and complete, and then you will blend or become one with the Infinite. In order to comprehend the Infinite you must lose your finiteness and attain infinity. In order to grasp clearly the idea of the Absolute, the Entire, you must yourself become the Absolute, the Entire. You cannot reject the idea of Infinity because in your present stage of development you cannot grasp

such idea. Know this, that a finite mind can never conceive the Infinite, a part cannot contain the whole; and to be able to comprehend the whole is to become the whole. So the journey that you propose to undertake, is journey Godward, journey towards the Absolute, the Entire and the Infinite. To become re-absorbed in Him, Who is the support of the Universe, from whom all comes forth, to whom all returns, and of whom all forms an integral part, though seemingly separate—is the end and aim of your journey.

At the outset you must assume the truth of these fundamental principles and then you will have to meditate on them, and to concentrate your mind on them. As you do so earnestly and arduously, day after day, month after month, year after year, leading at the same time a pure and abstemious life, a new light will begin to shine upon your inner vision and will bring conviction home to you—a conviction more convincing than that of any scientific fact caused by experiment, observation and generalization. This is the only method of arriving at these higher truths.

Do not revolt at the idea that in the beginning you have to assume the truth of the propositions you

**Theories for  
Beginner.**

**Method of  
Science not  
different.**



are enquiring into. Materialistic science of which the West is so proud, and which has made you so critical, is every day proceeding upon assumptions, and then by following the assumptions by observations, experiments and generalizations, is arriving at the truths of those assumptions. Take certain concrete instances. A deep thinker meditating on the subject of falling bodies came upon the Theory of Gravitation. He conceived the grand idea of a Universal force pervading all space and operating on every atom of matter in every known region. The theory was subsequently verified by observations and experiments and there-after the whole civilized world accepted the Theory of Gravitation as a scientific truth, as a law regulating innumerable terrestrial and celestial phenomena which without this theory were unexplainable. And this is one of the fundamental truths in materialistic science. Take another instance. In investigating into the laws of Heat and Light it became necessary to assume the existence of a medium through which these physical forces could propagate. The result was another grand idea—the conception of a thin, subtle, substance named Ether, permeating the Universe. The existence of this substance is a theory, an

assumption, but it explains many otherwise inexplicable facts and therefore scientific men in the West have accepted the truth of the existence of a medium pervading the Universe. This is the process you are required to follow. You are asked to take these fundamental truths as theories merely, and to accept them only when you are able to verify the theories for yourself.

The method of verification is also not different. A materialist who wishes to verify the truth of some scientific theory has to make accurate scientific observations and experiments. He has in the first place to train his own mind and senses so as to be capable of accurate observations and has to devise instruments which will place Nature in such diverse positions as to compel a correct answer. Thus a training of the body and the intellect is necessary for the verification of the truths of materialistic science. This is the principal thing. In the case of higher spiritual truths, you have not only to train the body and the mind, but your moral nature as well. In order to know the Pure, to approach Purity itself, you have to become pure, to give up not only, unclean, selfish and material desires, but all desires. Then will

**Method of  
verification is  
not different.**

knowledge dawn upon you. So training of the spiritual nature of man is the chief preliminary to an acquisition of spiritual knowledge. This is an additional duty cast upon you if you would aspire to gain higher spiritual truths. In the case of materialistic science also, some degree of moral advancement is necessary. You cannot neglect your moral nature altogether. In order to discover deep scientific truths a man must have a quiet and peaceful mind. If he is a man of the world, if he is ambitious, and is striving hard to get the many so called good things of the world, if he is engaged in acquiring money, power, or fame, or employs himself in other struggles of life, he will not be able to steady his mind on truths which can only be discovered with one-pointed ardor. So most scientific men who have made high discoveries in material science, with probably one or two rare exceptions here and there, have been scientific recluses, men who have devoted themselves wholly and solely to science, neglecting other allurements so dear to the common herd.

**Religion and  
Science.**

Then comes the question:—Is there any natural antagonism between Religion and Science? Modern

Science, which took its birth in Europe in the period known as the Renaissance, raised a standard of revolt against the dark prejudices and superstitions which had gathered round the noble teachings of Jesus Christ ; and the Christian Priesthood, then and from ancient times in the ascendant, enraged at the audacity of the young antagonist, tried their utmost to suppress the obnoxious teachings propagated by it and began to commit unbearable acts of tyranny and persecution on its votaries. Hence arose a bitter animosity between the two classes. Such animosity is not the natural consequence or usual accompaniment of the tenets of either, but was due to the special circumstances of the Dark Ages then dying away, and of the countries in which, and of the peoples amongst whom, it came into existence.

The aim of both Religion and Science is the same:—"Relief of Man's estate"  
**Aim of both same.**

The latter intends to attain this object by extending the bounds of physical knowledge and the former by raising man higher and higher, morally and spiritually, by holding out ideals of the Deity before him. Science enables man to have greater control over the surrounding Nature ; Religion leads him on to

a greater control over his own self. Both are needed for Man's advancement and both should join hands in the task of accomplishing the destined aim of both—Man's Evolution and Involution. It is said Science is progressive while Religion is stationary. Science discovers new truths every day, while the tenets of Religion are in existence from its very birth and no new truths can be learnt from it. But Religion has to be *lived* before it can help Man in his progress onward. If Religion is not lived but only a lip-adherence is given to it, it degenerates into a mass of superstitions. If, on the other hand, you make religion a living reality, if in your thoughts, words and acts, you guide yourself according to the tenets of your religion, the dimness of your eye-sight will gradually disappear and a new light will shine upon you and high spiritual truths, such as modern science can never aspire to, will shoot their beams on your now-illuminated path. Religion is science of spiritual world and what you call science is knowledge of the physical and mental world. The one is intended to be the helpmate of the other, not its antagonist.

I now come to the Fundamental Truths, the subject of this chapter.

## 1—The One Existence.

From very ancient times men have been taught by the Wise of the **Ekamebadvityam.** One without a second. This Secondless One is the Root of All, the Basis of All, the origin of All. It is the All. It is the Supreme, the Absolute, the Eternal. It is formless and attributeless. It is the Unmanifested. It is the Unknown and Unknowable. It is the Indescribable and the Inconceivable.

We can only describe it by negations. It is not this, not that, nor the third. It is not form, but all forms come out of It. It is not Life, but all life evolves out of It. It is not consciousness, but all consciousness springs forth from It.

It is the only Truth, the only Reality. It alone exists. Everything else exists in It. It is existence itself. There was no light, nor darkness ; no day, nor night ; no being, nor non-being ; no force, no matter ; no motion, no time, no space, no color, no sound. In that inconceivable past It alone existed. It, only It.

Then in the stillness of Its deep bosom in the quiet motionless Ocean of Its heart, springs a desire. It wills, "I will multiply." A voice rings through the Deep Void—a sound. The Word. The Aum. The Limitless puts limits on Itself. The Unmanifested becomes Manifested.



The Logos, the Manifested Deity, the He-she, the Father-mother of the Universe begins His Manifestation.

The Universe and all its denizens are but His manifestation. They are evolved out of Him, live in Him, run their race in Him and are re-absorbed in Him. He and the Universe are one and the same. The Evolver and the evolved are not two, but one. The Creator and the created are the same. He has His Days and Nights—periods of Manifestation and Dissolution. In His dawn He awakes—life is breathed into the limitless void around and the Universe is vivified. During His Day He works—the Universe goes its round of Evolution and Involution—it does its work. At Night He goes to sleep—the Universe is re-absorbed into His bosom. It ceases to exist in manifested form. After a period of non-manifestation He again awakes—a new Universe comes into being. To borrow the language of science—during His sleep the Universe potentially exists in Him and during His Day there is kinetic existence of the Universe. Universe after Universe, thus evolve out of Him, run their race and after completion of the appointed period become re-immersed in the void Deep.

## II—The Many.

From Unity He manifests Himself into Duality and from Duality into Trinity and through Trinity into the Many. Manifestation means there must be differentiation. But the Many are not different from the One, but are aspects of the same One.

In order to evolve, in order to become the Universe with its manifold forms and forces, He has to divide himself into two aspects—the Root-energy and Root-matter; the one is the source, the basis of all forces in the Universe, the other the original of all forms. In these two aspects He works. The two aspects go on working in inseverable connection, so long as the Universe lives—so long as His Day lasts. When His Night comes, the two aspects become blended into one and the Universe ceases to exist kinetically.

The Root-energy does three kinds of work—the work of Creation, the work of Preservation and the work of Destruction or Restoration. Human words are utterly inadequate to express the cosmic process of Evolution and Involution. Your words only convey such ideas with which you are familiar. By the words, Creation, Preservation, and Destruction, three different ideas are

conveyed to you. Do not however consider that the cosmic process consists really of three distinct processes known to men by these three names. What is here called Destruction is another name of Creation and Preservation, and and what is here called Creation is really the same as Preservation and Destruction. Try to understand by earthly examples. Here again you must understand that earthly instances are but very imperfect representations of the cosmic process but as in this manner alone you will get some idea of it, however slight, they are useful. Take a certain quantity of water, by means of a well-known scientific process you can decompose it into its component gases, oxygen and hydrogen; you make the water disappear. The thing is however indestructible. You cannot destroy the substance—you only destroy one form of matter and make it assume another form and thus preserve it in another condition. This simple scientific process may be considered as, at the same time, a work of destruction, creation and preservation. In the cosmic process when one form spends itself, that is, it is unable to continue in that form any longer, His energy transforms that form into another or other forms and thus destroys

the old form, creates new forms and in this way preserves the substance underlying them both. The entire process may be called a Transformation or Evolution. These words again are inadequate expressions of the real change that goes on. However you must be content to use these words.

These three energies or three aspects of the same energy, were known to the ancients by three names—Brahma, Vishnu and Maheshwara—to the ancient Christians by three other names—The Father, the son, and the Holy Ghost. The Trinity then is the three-fold aspect of the force-side of the Manifested God.

In this vast expanse of the Universe for its evolution and involution work has to be done in innumerable ways and He, the Manifested three-fold Deity—the Universal soul—carries on the work, the three-fold work of creation preservation and destruction, through innumerable Intelligences—rays of Himself. The Ancients called these Superior Intelligences, Devas or Gods—for are they not parts of Himself and do they not carry on His work, the sacred  
X three-fold work? These Devas carry on the work which causes the Universe to exist. Deluded by the insensate materialism of the

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nineteenth century science, do not laugh at the ancient idea of there being three hundred and thirty millions of gods. These are cosmic forces operating through the Universe and your materialistic science has been able to discover only a few of these forces, but yet still not their true nature; and does not even the slight knowledge which science has been able to give you, lead to a conviction that the number of these forces must be innumerable? To say that there are three hundred and thirty millions of gods, is but to say that their number is unlimited. Look around you, the infinite number of forces acting through infinite forms are but aspects of the Manifested One—the Father-Mother of the Universe—He, who is one with the Universe.

From the Root-matter aspect of the Manifested One come forth by gradual process of evolution the innumerable forms of matter with which you are familiar. Root-matter is the origin and basis of all matter.

So the visible Universe is composed of two principles:—Force and Matter. They are indissolubly connected with each other. You cannot imagine force existing without matter or matter unimpregnated by force. Modern

science teaches you that matter consists of atoms and molecules kept in their proper places by various forces such as chemical affinity, molecular attraction, cohesion and others and if these forces cease to act, the substance will fall into disruption. From this physical example try to conceive a Universal Consciousness vivifying each atom of matter and making it live and work. This is another principle in Nature.

### III.—The Cosmic Process.

You have already learnt something of the Cosmic Process. It, as I have already hinted, consists of unfolding of Unity into Multiplicity and of re-absorption of Multiplicity into Unity ; or in other words, the conversion of the Homogenous into the Heterogenous and the reversion of Heterogeneity into Homogeneity. This process has three aspects—the aspect of unfolding of the One into the Many generally now known to science as Evolution, formerly known as Creation, the aspect of re-absorption into the One, which I will call Involution, and the preservation of an equilibric stage between the two. As I have already said the Ancients



named the three processes as the three Deities of the Trinity—Brahma the Energy tending to differentiation, Maheshwara the Energy tending to Unification, Vishnu the connecting link between the two, the preserver of equilibrium between the two. The first integrates, the second disintegrates, the third preserves a ratio between the two and thus preserves from dissolution. Do not consider these processes antagonistic to each other. They are in perfect accordance with the Cosmic Plan and all around you in the material world as in the mental and spiritual planes, the three processes or as you should call them, the Divinities act in perfect harmony in carrying out the Plan of the Universe. What science calls Evolution is really a three-fold process consisting of Evolution, Involution and Equilibration. By Equilibration I do not mean that the one process is perfectly neutralized by the other ; on the other hand the one or the other is always predominant according as the progress is either outward or inward, that is from the One to the Many or from the Many to the One, and the Equilibrating Energy merely keeps a mean proportion between the two. It is a moving equilibrium as I would call it.

**Four Subdivi-  
sions of world  
Kingdoms**

By looking around you in the Universe you find an infinite diversity of physical matter and physical force. Know that all these physical forces are but modifications of the three-fold Root-force and all kinds of physical matter but modifications of the primordial Root-matter. This infinity of matter may be roughly classified into four subdivisions—the mineral, vegetable, animal and human kingdoms. Here I use the word mineral in its widest sense as including all substances which are neither vegetable nor animal. In minerals you find form only, or their physical body alone is apparent to you. In the vegetable kingdom you find form and life. In the animal kingdom you find form, life and desires. When you come to man in addition to the last mentioned three properties you find the mind. Of all animal creation it is man who thinks and he is therefore called by the name of Man or Thinker. If you can imagine in your mind super-human beings it will be easy for you to conceive beings endowed with an additional property, Buddhi or Supreme wisdom. When I say that Man has got only four properties I donot mean to say that he has not got the fifth, but I only mean that in his pre-

sent stage of progress, the fifth property is lying dormant, or is apparent only to a slight extent, and as soon as he develops a considerable portion of buddhi or divine knowledge he becomes superhuman, or a Godlike man, or Master of wisdom.

By the Cosmic Process, the Universal Soul divides itself into an infinite number, assumes forms and impregnates particles of matter. This particle—a combination of force and matter with consciousness and wisdom latent in it—develops from the mineral to the vegetable, from the vegetable to the animal, from the animal to man and from man to superman, thus adding property after property till Buddhi or Wisdom which was latent in the previous stages of the progress of the particle becomes the dominant principle and then finally the separated soul of the Superman becomes united with the Universal Soul. Differentiation is at its highest in man and from man the progress towards union with the Divine begins as soon as he turns his mind away from the separated self and directs himself consciously or unconsciously towards the One. In man the outward journey or Evolution ends and the return journey or Involution begins, and then man steps

into the superhuman stage. Forms become latent and animal desires disappear as soon as the human stage is passed ; then Life, Consciousness, Wisdom begin to expand till the separated Life, Consciousness and Wisdom become one with Universal Life, Consciousness and Supreme Wisdom. The Superman thus reaches the God-head and becomes fit to be absorbed in Him.

#### IV.—The Deity.

The human heart in its unperverted state has a natural yearning for a knowledge of the Divine Unknown. This yearning leads him on to the path of Involution. The ordinary human being unsophisticated by the materialistic philosophy of the nineteenth century believes in the existence of God and considers His worship needed for his own welfare. But there is a great divergence of opinion as to the nature of the Deity and the mode of worship. This diversity of opinion has existed from very ancient times and has given rise to the various and numberless religions of the world, and the innumerable religious sects which subdivide the main religious beliefs of man. Each man thinks that the religion he professes is the only true religion, the others being false—that the conception of the Deity as taught by his religion and as

accepted by him is the only correct one, the other conceptions being founded on error. In this way religious animosity, religious intolerance and religious oppression sprang into existence, which have darkened the history of many nations and have spread misery and suffering amongst innocent men in many countries of the world. Men forgot that the Deity was One, and though His manifestations were Many, one of such manifestations was not and could not be antagonistic to another such manifestation.

You have already seen that the Deity is (1) Unknown and Unknowable ; (2) that in manifested form He is the One pervading the entire Universe or He is the Universe itself ; (3) that He has innumerable forms and innumerable attributes. All religions of the world from the highest to the lowest—all ideas of the Deity from the Vedantic conception to the most barbarous notion, are based upon the above three conceptions of the Godhead—the attributeless and formless God, the God with attributes but without forms, the God with attributes and forms. All these conceptions though absolutely true, are not true to all men. Whatever you can conceive is true for you,



whatever you cannot conceive is not true for you, but is false as regards you and is of no use to you. If you cannot conceive an Infinite, Absolute and Eternal Existence, as your most advanced nineteenth century philosophers say they cannot, then this idea is not for you. You need not profess a lip-belief of the same; but you should accept a lower and less-advanced idea which you can conceive. If you cannot conceive the attributeless and formless God, or a formless God possessing attributes, try to see God everywhere in all forms and worship Him in one or more of His innumerable forms. To say that He has no forms but merely attributes and therefore to despise people worshipping Him in His various forms, as idolaters and at the same time to endow Him with human attributes, is not only foolish but blasphemous. Who is the Root and Basis of all these forms around you but He? Who is Form itself but He? When a Hindu makes an image of straw and mud and invokes the Deity in that image and after worshipping Him in it for a day, or two, or three, throws it away into water, he but worships the Deity, the Deity he can conceive, the Deity Who is true for him, and Who by waking up devotion in his heart purifies it and raises him



higher and higher till he reaches the glorious conception of the one Infinite Existence. If you are strong enough to conceive the Deity apart from form but as a bundle of attributes, do so by all means, for such is your God and that conception will help you on in your progress towards the One without form or attribute.

So know this as a fundamental truth that whatever conception you can make of the Divinity, that is your Deity ; you are to worship that God so long as that conception satisfies your soul and as soon as you rise to a higher idea, adopt the latter. This is the true way to progress.

The mass of truths and beliefs known as the Hindu Religion, contains in it all forms of religious faith and all forms of religious worship—forms of worship such as can be appreciated by the child humanity, man in the very early stages of growth, as well as forms of worship which can only be grasped by the most advanced disciple in the Path. Do not despise this religion on the one hand as idolatrous, and on the other hand as containing hallucinations unfit for the acceptance of the civilized man of the twentieth century—a man deeply versed in the scientific system of the nineteenth century.

The nineteenth century was highly materialistic, it diverted its course farthest from the true path, or perhaps I ought rather to say, it took you to the farthest end of the outward journey ; but better days are dawning near and the twentieth century will soon commence the return journey, will see an acceptance of the spiritual truths taught by the ancient sages, ages ago, and a rejection of the new and rabid materialism of the West.

#### V—Man.

You have now to study Man. He is the image of the Deity. The human self is a prototype of the Universal Self. Man has seven constituent principles, or seven constituent bodies.

The most apparent thing in Man is his Physical body. This body consists of two parts—the Dense Body and the Etheric Double. The Dense Body consists of coarse matter, that is, solids, liquids and gases—the chemical elements in various combinations. This body, as I have already said, is made of particles formed out of the food which man takes, the water he drinks, and the air he breathes. The Dense Body is constantly wearing

away and is as constantly being replaced by food, drink and breath. Thus the Dense body of Man like all things in the Universe is constantly undergoing transformations by the action of the Three Principles—the Creating, Preserving and Destroying Principles and at any given moment it is the resultant of these three forces. The use of the Dense Body is, that through it the human Soul, or the human Ego, comes in contact with physical matter. The Dense body has physical senses and through the senses it comes into contact with physical nature which supplies the senses with their objects—forms, sounds, and objects of taste, smell and touch.

This Dense Body is formed upon a framework of etheric matter and this  
**Etheric Double.** framework is called the Etheric

Double. It permeates and interpenetrates the Dense body ; it is composed of particles of ether. Modern science does not say any thing about this Etheric Double, but it recognizes the existence of ether as a thin, subtle medium pervading the Universe, through which several physical forces such as light, heat and electricity are communicated. What wonder then that the human body should have an Etheric Double for the purpose of taking up

the vibrations of physical forces ? The object of this Etheric Double is to absorb the life-current from the surrounding ocean of life in which you are living, and which is being fed by the sun the material source of all life. The Etheric Double also communicates to the dense body the vibrations of other physical forces such as heat, electricity and others.

The third principle in Man is Life or the

**Life.**

Vital principle. This Life

principle is not confined to any particular part of the human body but it pervades and vivifies every particle. Each cell of the human body, each protoplasm is quick with life. They perform their appointed work as intelligent beings and human life may be said to be the resultant of the lives of these cells. It may be considered as a sort of vibration of the matter of the etheric double.

The fourth principle is the Desire-body. That

**Desire body.** Man has desires which he in his present undeveloped stage is constantly attempting to gratify, admits of no doubt. The average human being is moved to action by his desires and he gratifies his desires by means of the senses, the mind and the *ahankara* or sense of separation, which man in his present

state has in an abundant quantity. The desire-body is composed of matter of desire plane generally known as astral matter; change of desires and activity in the desire-body are caused by vibrations of astral matter.

I now come to the fifth principle—the **Manas** or the **Mind**. The English word “Man” is the same as the Sanskrit words “Manava” and “Manu” which both come from the root *man* to think. Man is so named because he thinks—he is the Thinker amongst animals. The lower animals have sensations and desires but no power of thinking. The Mind is subdivided into two parts, *viz.*, the lower Mind, that which is connected with and is controlled by desires, and the higher Mind, which is true intellectuality uncontaminated by any contact with earthly desires. The latter is a ray of the Universal Mind—the Creative Principle of the Universe—the **Brahma**. The average man has his higher Mind controlled by his lower Mind which again in its turn is clouded by his desires. The greater the action of the higher Mind upon the physical brain the greater is his intellectuality. A genius is he whose physical brain is awake to the vibrations of the higher Mind.

The sixth principle is known by the Sanskrit

**Buddhi.**

name of Buddhi. It may be called a ray of the Supreme

Wisdom. It is the symbol, the prototype in man of the Divine Wisdom. It

**Atma.**

is the vehicle of Atma, the Soul

which is the seventh principle and which is a ray, a spark of the Supreme Soul. At the present stage of the human progress Buddhi lies dormant in man and the man does not know the indissoluble tie which he has with the Supreme Soul, through the individualized Soul—Jibatma—as this seventh principle is called. As the Wisdom principle evolves in man higher and higher, the tie becomes apparent to him more and more, till the now obscure ray of the Individual Soul becomes gradually co-extensive with the Supreme Soul and the man becomes God. That is your Goal. There lies the end of your Journey.

The last three principles Atma-Buddhi-

**The Triad and  
Quarternary.**

Manas are together known as

the Higher Triad ; the other

four as the Lower Quarternary.

The Higher Triad is the imperishable, the permanent part of Man, the lower Quarternary being the perishable or impermanent part of him. By



"perishable" I do not mean that there is any real destruction of any thing but merely the transformation of one kind of matter into another, a conversion of one kind of energy into another.

### VI—Re-birth.

You now reach a highly debatable ground.

**Highly contested question.**

The Law of Rebirth has been promulgated by the ancient sages as a fundamental law of the Universe—as a necessary consequence, nay as an essential part and parcel of the all-recognized Law of Evolution. The sacred books of the ancient Aryas assert the truth of the doctrine of Re-birth without the slightest doubt or hesitation. While on the other hand the nineteenth century Science has contemptuously discarded the Law as an error, a superstition and a relic of an ignorant and barbarous age.

Science teaches you that matter and force **Disintegration.** are both indestructible. When a man dies, the vital principle is separated from the physical body, or rather we should say, the physical body is no longer able to absorb the life-principle from the life-plane or life-ocean around us. The vital principle leaves the body and is re-absorbed in the ocean around. The

physical body is buried or burnt—it decomposes or is changed by the action of the atmosphere or fire. It disintegrates into gases, liquids and solids, and mingles with air, water and earth. The etheric double dissolves into the etheric ocean surrounding and interpenetrating us. Thus these three principles become re-absorbed into the three worlds or planes corresponding to their own substances. This you can easily understand. Modern science will also admit this. But what becomes of the Desire-body—what becomes of the passions and desires of man—his six great enemies—Desire of enjoyment, Wrath, Avarice, Infatuation, Vanity and Envy? If you assert that there is nothing in this world except Matter and Force and they being indestructible, you must concede there must be a store-house, a world, a plane, an ocean where these desires exist and from which man draws them for his own use and again restores them in their proper place when he no longer needs them. You may laugh at what may seem to you the apparent absurdity of the idea. You will however not be wrong if you believe in the existence of a desire plane from which human desires are drawn and to which again these are sent back at death or at nirvana,

the annihilation of desires. At every moment his life, Man is nourishing his Desire-body by desire-food in the same way as he is nourishing his physical body by physical food. At every moment of his life the desire body is changing, it is either growing or declining or some part of it is on its growth, another part is on the decline. One man's desire body may have a predominance of passion for money, another man's may have a predominance of passion for power, or in the case of the same man one passion may predominate to-day, another tomorrow. When the man dies his passions and desires are thus restored to the desire-plane. They leave the body and are dissolved into the substance forming them. In this way the Quarternary disintegrates.

The Triad however does not disintegrate. It survives bodily death. It is the permanent part of Man. Of these, Atma and Buddhi, known together as the Monad, though they may be said to be human principles, are really rays of the Divine and as such are not sufficiently individualized for the purpose of re-incarnation. They send their Divine light over the Thinker and speed him on in his path from birth to birth.

n/ **Re-incarnating Principle.**

They never leave him but are always present with him. At birth of the body, at death and after death, they are always associated with him but as they receive no impressions from him but he receives impressions from them, as they are not in any way affected or modified by any impressions received by the Thinker in earth, but he is modified by absorbing more and more their light, and as one Monad is not in any way different from another Monad, they cannot be said to incarnate and individualize themselves or separate themselves from the Supreme to re-incarnate with the Thinker. The Thinker or Manas is then the Reincarnating Principle, the other two are his life, his energy, his helper. He is neither born nor perishes but at birth of the body he enters the body and at death he gives up his outer covering, and after a period, enters a new one in which he may begin a fresh career of usefulness under new environments. Ancient writers call Man the dweller and the body the dwelling ; and again the body the wearing apparel and the Man the wearer. When the apparel is worn out, the Man or Thinker casts it off and takes up a new one.

*First.*—Why is it we have no memory of our

**Arguments  
Against.**

past lives? This is so because the faculty of memory is located

in the physical brain and the physical brain does not accompany the Thinker from one life to another but disintegrates at the death of the physical body. The new brain of the new body is not made of the same physical matter as that of the previous one though it is made of similar matter and at the same time either more developed or less developed according to the use the Thinker made of his brain during the former life.

*Secondly*,—How is it that population increases? This question assumes that the number of egos for re-incarnation is limited, so a limited number can alone come into the world in a given time. But the number is unlimited, if the number of egos ready for re-birth bears a large proportion to those who have already taken birth, no difficulty can arise on the point.

*Thirdly*,—No direct proof is available of the truth of this theory. But are direct proofs available of all scientific truths? Is demonstration of the human senses the only mode of demonstration known to Science? Does not Science arrive at many of its noble truths by argument and reasoning based upon mere hypotheses and theories. Do not the testimony of your senses often lead you to error and not to truth and you have to discard that testimony as erroneous? Take two very common instances—Does the Sun

move round the earth or the earth move round the Sun? Is the earth a globe or is its surface flat? I can multiply instances but these two are enough.

The Law of Re-birth explains many other-  
**Arguments** wise inexplicable phenomena  
**for.** connected with Man. How do

you explain the enormous mental and moral inequalities amongst men? Can you ignore the fact that the law of heredity is quite inadequate to explain the vast differences in character and intellectuality between the father and son, between brothers, between mother and daughter between one twin child and another? Is not the idea absurd in the highest degree that the superior part in Man will perish while his inferior part will subsist though in other and cognate forms? Is not the idea preposterous that man should receive everlasting reward or everlasting punishment for his few acts in this one life extending over seventy or a hundred years? Why does a child die in infancy? What reward or punishment is in store for him, where would he go, to heaven or to hell, and why? A thousand such questions can be asked for which no satisfactory answer can be given. In fact all theories of life become absurd and



irrational unless based on the laws of Rebirth and Karma.

The Universe has been evolving through countless ages slowly but incessantly and uninterruptedly and will go on unfolding and infolding till it is clasped in the bosom of the Lord. The two stages of the Path should be named differently—

**Object of Re-birth.** Evolution and Involution. Modern Science concerns itself only with Evolution of Form

and Life, it has not yet earnestly applied itself to the study of the evolution of Consciousness. It has no idea of the Involution of Form, Life, Consciousness, or Wisdom. Progress of Consciousness has two stages—in the one stage the consciousness unfolds itself from the mineral to the vegetable and from the vegetable to the animal and from animal to man, and in the second stage the human consciousness expands from its present limited state to the Divine Consciousness.—that is the progress of Man from humanity to Divinity. Now if the Law of Evolution and Involution be a true law it is impossible for man to gain varied experience in order to absorb more and more of Divine Consciousness within the short period

of one life. He must go on fighting every inch of his way from birth to birth through countless ages before he can reach the goal.

In the Evolutionary Path the One becomes the many and in the Involutionary Path the many become the One.

**Two stages of  
one Path.**

In the former stage there is integration, an infinite variety of forms and lives issue out of the One—the one Source of all life and form. The same is the case with consciousness, the one Consciousness limits itself in such a way as to become the consciousness of individual entities each of whom considers himself separate from the other—each working separately for what he considers his own advancement. This is what may be called the Outward Journey. When you see a man guided in all his actions by the sole desire of advancing the interests of his separated self, when you see him enslaved by his six enemies—his desire for enjoyment, wrath, avarice, infatuation, vanity and envy—you may be sure that such a man is on his Outward Path; he has travelled the farthest from the starting point and it is now time for him to retrace his steps, and this he is bound to do without delay. The second stage of the Journey is when the variety of Forms and

Lives gradually through countless ages sink into one Form and one Life, when the infinite numbers of individual bits of consciousness strive to mingle into one consciousness; when the myriads of human beings strive to attain to Supreme Wisdom and thus to perceive themselves as but indivisible parts of a United Whole. This may be called the Inward Journey—the Journey from Humanity to Divinity—the Journey Godward.

In the infant stage of humanity Man was a slave to his passions and desires. His form and life had but recently emerged from the animal form and animal life. The Thinker had then but lately taken possession of the human tabernacle and was still very young, weak and ignorant and so was unable to wield the power he was destined to do in future. The animal passions were too strong in him and the brute in him had the entire control over him. He was incited to action solely by his passions, his desires and his selfish aims. He knew naught but his personal gratifications and he took his birth again and again to gratify his desires. But gradually in his struggle for gratification through countless ages and innumerable lives, he finds that the Path he is travelling is thorny, it gives him

no real happiness, he comes into collision with, and is baffled and thwarted at every step by the animal desires and passions of others and is therefore deeply mortified at his ill-success. Even when he succeeds after so much struggle and so much pain, he finds victory does not give him the happiness he craved for ; and then and then only he turns his eyes towards the second stage of the Path.

### VII—Law of Karma.

Action and re-action are equal and opposite—so teaches Mechanics. This is true not only in the physical plane but in mental and moral planes also. The Law of Karma is the law of action and reaction. This immutable law of Nature lays down that every good act of ours produces good effect not only on others but on ourselves as well, a bad act produces bad effects on others as well as on us. In other words Man is rewarded for his good acts and punished for bad ones.

Karma is Work. Work is the law of Nature.

**work the  
Law of  
Nature.**

All Nature is doing work always and incessantly. Nature knows no rest. You are doing work every moment of your life. When you

move or run or lift a stone, you do work ; even when you sit still or sleep, you do work or rather it is more correct to say that your body works—it breathes, digests its food, repairs its wasted tissues and does work in various other ways. So what you call taking your rest is but a comparative rest, not absolute rest. Look to Nature. The Earth and the other planets and their satellites are continuously moving. The Sun itself is journeying in space taking his planets with him towards an unknown region. The sea is always rolling on and on. The river is constantly running, the air is incessantly moving and the ether is vibrating. Work therefore is going on everywhere without intermission. Work is Life and Life means Work.

Work may be divided into three classes having regard to the results produced by it. Work is either good, or bad, or mixed. Good work is that which harmonizes with Evolution and Involution, which leads the doer and the persons affected by it, forward in the Path. The work which discords with Evolution and Involution or retards the progress of the parties concerned, is bad work. Thirdly, there is work which produces



mixed results, good or bad to one party and bad or good to any other party. Take some instances :—A man writes a religious book, many men receive instructions from the book which help them in their progress in the Path. This is a pure good work, it does evil to none. A man commits murder. The act brutalizes the man ; his heart is hardened and probably if he escapes the earthly consequences of his act, he will be tempted to commit the crime again when placed under similar circumstances. He is thrown off a long distance backward in his Path. The act not only causes pain of mind and sorrow to the relations of the murdered man but evokes in their hearts feelings of hatred, revenge and resentment. Besides he sets a bad example for others to follow. Such an act is a purely evil act, which does good to no one. A man gives charity to an undeserving person not knowing that person to be undeserving. The act is good for the giver, it purifies his heart, teaches him to be less selfish ; and as every act has a tendency towards repetition, the man's charitable disposition is increased and besides the motive being pure, he makes progress in the Path. But at the same time the act demoralizes the recipient of the charity and does him harm.



In the first example the writer and the reader of the book are both helped in their evolution by the work—the writer in learning to labor for the good of others, the reader in getting instructions which help him in his progress. In the second example, the progress of the murderer, the murdered man and his relations are all retarded. In the third case the progress of the recipient is checked for he acquires the habit of defrauding others.

As I have already said every act of man has a tendency to repeat itself, and  
**Law of Repetition.** by repetition a tendency and a habit are produced ; and the character of man is a bundle of his tendencies, inclinations and habits. So a good act benefits the doer by producing in him a tendency to repetition and thus creating a habit and ennobling his character. A bad act degrades the man by making him less scrupulous each time and thus demoralizing him. When you are committing a bad act do not induce yourself to believe that a solitary bad act will not matter much ; for the solitary act will soon bring its brother and you would soon become accustomed to the ugliness of the evil. This tendency I will call the Law of Repetition. It governs all work—physical action, speech and thought.

A benevolent act evokes love and a malevolent act produces hatred in the person towards whom the act is performed. This love is a help and the hatred, a hindrance to the doer's progress. Moreover a reward or retribution will come from the person affected by the act, or from some person acting on behalf of the person so affected. You have always to struggle on in your journey, the path is a difficult one and in the beginning it may not be pleasant to you. Others' good wishes cannot but help you onward in the Path. So why should you deprive yourself of this help by committing bad acts.

**Law of Reciprocity.** The Law of Karma is the law of absolute justice. Whatever you will sow that you shall reap. If you give pain to others, you shall receive a similar amount of pain either from the same persons or from some other persons on their behalf. If you use your money for the benefit of man, you shall be placed in a better pecuniary condition, so that you may have increased facilities to do good. Similarly if you use your power well, you shall have increased power ; if you use your knowledge for increasing that of your neighbor, you shall have greater knowledge so that you may be in a

**Absolute Justice.**

position to do greater good to your neighbors, or to your community, or country. If however you abuse your wealth, power, or knowledge, or use them only for self-aggrandizement you shall not again have such opportunities in future.

The Law of Karma is intimately associated with the Law of Re-birth. You cannot believe in the truth of the one without a belief in the truth of the other. The Law of Karma does not operate in one life but through many lives. To you, one life may seem disconnected from another by the wide gulf you call "Death," but to the inexorable Law all lives are intimately connected with each other ; in fact a particular life is the result of all your past lives. Your environments in the present life are due to your acts in past lives. The happiness you enjoy, or the progress you make, or the facilities you have in this life, and similarly the sorrows you feel or the want of progress and want of opportunities you labor under, are all due to your past acts extending over many lives. To you it may appear that the Law of Karma necessitates your waiting long for your reward or retribution, but what to you is a long time, is nothing to the Immutable law operating through Eternity. It is only in cases

of acts causing acute pain or acute pleasure that punishments or rewards follow in their wake in the same life or in the next life, soon after the act is performed.

You work in the physical plane by your physical senses and the physical  
**Work in three planes.** body. In the astral plane or in the plane of the desire body, you work by your desires and in the mental plane by your thoughts. Your desires and thoughts are forces which produce powerful effects in the physical plane also. So beware of evil desires and evil thoughts. Do not think that because you are not doing evil to others but merely wishing them evil in your heart, concealed from public gaze, you commit no bad work. You do injure and thus commit a wrong and a sin by wishing evil or by thinking evil. So do not even in your heart of hearts cherish evil thoughts towards others.

The saying that Man is the maker of his  
**Man maker of his destiny.** destiny is absolutely true. Whatever you are now physically, morally and intellectually, is the result of your past actions. If you have genius, or power or wealth, this is due to your exertions in past lives. If you are poor, if you have got a body

easily susceptible to disease, or a weak brain, if you are hampered by insurmountable obstacles in your work in this life, do not blame Providence or chance, but know that all this has been brought about by your own acts in previous births. What you call chance has no place in the well-regulated dominion governed by the Law of absolute Justice. The Law is inexorable, and immutable, you cannot escape its hands.

Then comes the question—if man is a puppet in the hands of the Law of Karma, that is, if he is predestined to be happy and to enjoy, or to sorrow and suffer, why should he exert himself any longer and what is the use of taking so much trouble for his advancement. This involves an erroneous omission to consider the fact that we are every moment doing fresh karma and thus are giving rise to fresh effects or re-actions. These we can control surely. To answer the question fully, however, it is necessary to consider the nature of three classes of Karma.

**Motive for exertion.** Ancient sages classify Karma into three kinds. Prarabdha Karma is action already performed. It is also called ripe Karma. You cannot undo

**Three kinds of Karma.**



it; you cannot recall it. Its re-action has to be suffered. The ancients **Prarabdhā or completed action.** compare it to an arrow already shot into the air. Before shooting you could control it, you could determine its direction, its speed, the distance it was to travel, the thing or animal it was to strike. But once it is out of your hands, as soon as it leaves the bow, you have no control over it, you must suffer the result. The effect of the ripe Karma then you shall have to undergo. There is no way to escape it. But from a study of the Law of Karma, from a knowledge of the ways in which the Law operates you can considerably diminish the pain and irritation it causes. When a difficulty or suffering comes to you, know it to be the result of your bad or selfish act and take it as Divine Justice. The fact that you do not remember for what bad Karma in the past you are now in suffering, does not detract from the truth of the Law. Do not consider the Law unjust because you are not told for what offence the punishment is meted to you. It is a wise Providence who keeps your eyes veiled over your past. If by any means you could see your past acts and the punishments awaiting you, life would be unbearable



and you would break down altogether. It is only when you will travel an enormous distance onward, when the pains and pleasures of the world will no longer affect you, that the veil will be rent asunder and light will shine upon your past as on your present and you will find yourself master of the present, as well as of the future. Till then suffer meekly and humbly and rejoice when you pass through some calamity or pain, for in passing through it you will have paid a debt justly due from you.

The second class of Karma is known as the Sanchita Karma or stored up Karma. Whenever work is done it leaves its impress on the mind of the doer. By work or karma in these pages we always mean three classes of work—Desires, Thoughts and Acts. As you have already seen an evil desire, thought or act demoralizes the man and produces an evil tendency in him which tends to repeat itself. A good and noble act ennobles and purifies the doer. So your character, your habits and tendencies, your intellectual or spiritual eminence, or your idiocy, your viciousness, are all the resultant effect of your past acts; this resultant effect is called the Sanchita Karma—or stored up

**Sanchita or  
Stored up  
Karma.**

Karma, or Karma exerting an accumulated effect which leads you on to virtue or vice in your present life.

The effect of this Sanchita Karma can be regulated. You can restrain your tendencies towards vice and augment those towards virtue, or in other words you can reform your character. How you are to do this is the principal aim of these lessons and will be dwelt upon later on in these pages.

**Present Karma.** The last kind of work is work in which you are engaged at the present time. This is known as Vartaman Karma or Kriyaman karma *i. e.*, present work. It is needless to say that if you are in earnest you can do or omit to do any such work, just as you please. The only things necessary are earnestness and a fear of consequences.

### VIII—The Super-man.

Belief in super-human Beings is considered by materialists to be a superstition. But is it

rational to suppose that Nature created living creatures of almost infinite variety and of infinite grades of consciousness and stopped short when it created man? Is it not reasonable to suppose that there are living Beings of higher orders of intelligence, much superior to man exercising various functions and helping in the work of the manifestation of the Universe? There are various classes of such superior Intelligences, but I will here refer to only one class, known under various names, such as members of the White Lodge, the Brotherhood, the Masters. They were ordinary human beings like yourself in the remote past and through continuous exertion through ages and innumerable lives, they have reached the end of the Path which you now intend to tread, and having reached the end they are tarrying there in order to help humanity in its journey. Though by their work they have merited eternal Bliss yet in order to guide humanity, they have voluntarily given up the fruits of their labor—Salvation, so that they may lead man to the goal they have reached. They are teachers of the human race and as soon as a man is ready for their lessons they take him in hand and lead him onward. Without their help you would wander away in

the dark forest unable to pick out your proper track out of the wilderness. With their help you will soon get out of the world-labyrinth of cares, troubles, difficulties, pains and ephemeral pleasures and reach the abode of Bliss Supreme and Eternal.

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## CHAPTER III.

### THE THREE PATHS.

The aim of Man being dissolution in the Deity—re-absorption in the bosom of the Lord, it is necessary now to seek out the way to gain this end. The ancient sages of India pointed out three paths to reach the goal—Knowledge, Devotion and Service. These are the three Paths Godward, and a man must travel in one or more of these paths to attain to the Supreme. This is the highest aspiration Man can ever feel, this is the noblest ambition which can ever influence him ; this is the greatest bliss he can ever hope to attain to. Compared with this, all happiness, fond hopes and cherished aspirations of humanity, dwindle into nothing.

Have you not already got enough experiences of human life ? What is this life worth ? Do not its sorrows outweigh its pleasures ? Are not its pleasures highly unsubstantial and transitory ? Though these are so, you are always running after them. From a distance

**Human life.**

**Its pleasures.**

these so-called pleasures and enjoyments shed towards your admiring gaze their enchanting glare. You rush headlong towards them, reckless of your own real safety, your best interests and your imperative duties towards yourself and others. You toil hard, you arduously pass through all sorts of trials, you do not care for praise or blame, you oppress your neighbors and others, you quarrel with your friends, relations and neighbors, in your attempt to get hold of what you think would bring you happiness ; but when you get the long cherished for endearments you clasp them to your bosom in supreme delight for a very brief and speedily expiring moment, and immediately afterwards you find the pleasures fail, the charms vanish and the lustre is dimmed. You feel they are not worth the immense toil and trouble they cost you. You learn that you were a great fool in pursuing mere shadows instead of substance ; still the very next moment you run after other pleasures and other objects equally illusory. You are never satisfied. You crave for more and more. In this way you pass away the few short years of your earthly life, you waste away the brief span allotted to you in a world-birth. Some times at the end of one or other earth-life you



wake up to a dim sense of the illusion, but alas ! you are not sufficiently strong to give up the delusive pursuit. Such are your pleasures and your enjoyments.

On the other hand your sufferings, your miseries, your difficulties and  
**Its Sorrows.** disappointments, do not appear to you so illusory and ephemeral. In many moments of their lives even the so-called happiest amongst men, feel the pangs of despair, the excruciating pain of bereavements, sufferings over which they have no control, and sorrows which mangle their hearts and leave hideous scars behind. Life would be unbearable had it not been for wise Providence who ordained that human sufferings should not be permanent and long-enduring, that time should cure man of his grief and accustom him to his present environments. Such is human life.

You have to put an end to this round of human lives. You have to  
**The Remedy.** rescue yourself from this circle of births and deaths. You have to attain to Immortal life. You must try to enjoy everlasting bliss in the bosom of the Immortal Father. With this aim in view the three Paths have been prescribed for you.

**Paths not  
really  
different.**

I must at the outset warn you that the three paths are not really different from each other. At the start they may appear slightly different but as you proceed onward the three blend into one and united together they reach the same goal. It is because men have different temperaments, that in the beginning, three separate sets of duties are prescribed and three different methods are pointed out, but the difference in the result or in the method vanishes as soon as sufficient progress has been made in any one path. They are really a three-fold path leading to the same destination.

You have seen that Man is constituted of seven principles, the lower Quarternary and the higher

**The aim.**

Triad. The Manas or Thinker is the connecting link between the lower Quarternary and the Monad, Atma-Buddhi. It is the aim of the Thinker while on the Path, gradually to obtain full control over the Quarternary and to let into himself the light of the Monad, Atma-Buddhi. As he goes on getting greater and greater control over his four lower companions, the higher companions shed more and more

their light on him and he is drawn nearer and nearer to them. God is Supreme Wisdom and to attain to Supreme Wisdom is to attain God-head or to become absorbed in the Divine. The Monad or Atma-Buddhi contains this eternal Wisdom in itself. Ancient sages compare the human mind to a mirror covered over with dust ; as soon as the dust is removed it reflects light. Immediately the man removes the dust of lower nature the light of Atma shines upon him and he begins his ascent from humanity towards Divinity. The lower nature was a help to him in his outward path, in his evolution ; but as soon as he directs his steps homeward, that is, in his Involutionary Path the lower nature is a hindrance and offers resistance and therefore must be controlled. To attain to union with the Divine by controlling his lower nature is thus the end towards which Man must direct all his efforts and this End can be achieved by treading one or more of the three Paths. The human self during his sojourn in this world feels a yearning for union with the Divine self. This yearning has to be satisfied and can only be satisfied by following the paths of Knowledge, Devotion and Service.

## I—Knowledge.

The Universe, you already know, is the manifestation of the Divine Self, of the Supreme Deity. The mineral, the vegetable, the animal, the man, are all his manifestations. He is in everything and everywhere. To find Him in everything and everywhere is the aim of all the three Paths. This is Supreme Wisdom. All the three Paths lead to Wisdom. But to seek out the Unmanifested by a study of the laws of the Manifested is the province of the sojourner in the path of knowledge. This is Jnan Yoga or Union by knowledge. If you want to pursue this path you have to devote yourself to the pursuit of knowledge—knowledge of the Divine and of the Divine laws governing the Universe and its denizens. This knowledge can only be attained by one-pointed ardor by incessant and concentrated labor extending over many lives coupled with a firm control over the lower nature. True, the path is long and arduous, but it will amply repay the trouble you undergo and the so-called sacrifices you make for the purpose.

You have to investigate the laws of Nature and unravel the truths underlying the so-called

mysterious and unexplained phenomena you find all around you. The task is a gigantic one ; but the more insurmountable the difficulties may seem to you, the greater should be your ardor, for have you not determined to tread the path, come what may ?

You are a part and parcel of the Divine Self and the Divine Self is the

**The Veil  
or illusion.**

abode of Supreme Wisdom.

How is it then that you are ignorant, that you are void of all Wisdom ? How is it that you have to grope in darkness while your Divine Father shines resplendent in Divine Wisdom ? Because the matter in which you are encased is a veil thrown over you which prevents you from seeing the true light of your Higher Self, but when in future you will be able to rend asunder the veil by cutting off the chain that binds you down to matter the light will shine refulgent in you.

Ancient writers speak of Maya or illusion as pervading the world and misleading men to believe in the non-existing as existing, in error as truth. This has led to many fantastic arguments about the existence or non-existence of the material world. The material world is really not illusory or unreal to you, an ordinary man

in the present stage of development. It is full of reality to you, it is your school where you are to learn your lessons, it is the place where you are to gather your experiences, it is the gymnasium where you are to undergo exercises to make yourself strong and powerful. As soon as you have learnt your lessons, gathered the experiences you need, and made yourself strong and powerful, this world is of no further use to you and then it becomes a non-reality so far as you are concerned ; you do not then any further need the world, its duties, its pleasures and its pains for your further development. You however do not take this view of the world. On account of your intimate connection with matter you are shrouded in ignorance of the real truth, of the use which you are to make of the world and of your worldly life ; you are ignorant of your Divine ancestry, of the journey you have to perform, and of your final absorption in the bosom of the Divine Father. You forget that the world is not a permanently abiding entity and its ephemeral pleasures are not the end and aim of life ; you forget that the pain you suffer is really intended to strengthen you. Forgetting all this you run after the ephemeral pleasures of the world and you are despondent



when you do not get them. When trials and sufferings come to you forgetting the benefit they are intended to confer upon you, you are unable to bear them with fortitude. You are ignorant of the real truth and the real bliss which exist in the Divine Lord and which you can attain to if you desire and strive after. This ignorance, forgetfulness and error are known as Maya or delusion. All men in their present ordinary stage of development are deluded by Maya and cannot see the only permanent Reality. They strive after pleasures which fail to please as soon as obtained. Man must tear off the ties which bind him to the world of matter and infuse spirituality into himself and then he will triumph over Maya. This is the teaching scattered over the pages of the sacred books of the East. This is the much mis-conceived doctrine of Maya.

When the human ego enters a new body and takes a new birth, he forgets the experiences of his past life; thereafter when he grows sufficiently old to think about this life and its incidents, he thinks of this life as the only true reality. He engages himself in the pursuit of his daily occupations. He earns money; he considers himself for a time very happy when

he is able to earn money to his own satisfaction. He begins to amass wealth and considers the wealth his own, forgetting that in a few short years he will be called away leaving behind his wealth for the enjoyment of others. He marries and has children ; he loves his wife and children with all his heart, he is fond of their company and is disconsolate when he has to stay away from them even for a short time, forgetting that in a few short years he will have to leave them at least for this birth. He craves for power and fame, and tries to grasp at them by means foul and fair, though he knows very well that death will snatch away that power and fame from him. He rushes after the pleasures and enjoyments of this world and considers himself happy when he secures them and is disconsolate when he meets with failure. Like a child he cries when his toys are broken or taken away from him, and like a child he is happy when he gets them. This is illusion ; this is the veil that shrouds men's eyes.

Maya is another name for Materialism. The Materialist who thinks that man's energies should be confined to supplying the needs of this life ; who considers prying into the secrets after death,

**Materialism.**

an useless and wasteful occupation ; who extols modern science because it has made discoveries which have added to the material comforts and conveniences of man, and considers this is the end and aim of all knowledge ; who refuses to look beyond the present life and considers its incidents the sole reality ; who passes his days, months and years in the furtherance of his own and probably his country's or even the world's material happiness, neglecting their spiritual advancement ; who considers wealth, power and fame, the be-all and end-all of all existence, is under the veil of illusion. His eyes, his heart, his intellect, are all shrouded over by Maya. He is engaged in the pursuit of the unreal and to lead him to the Real would be to lift him from the depth of materialism. What Maya was to the Ancients, Materialism is to the Moderns. Materialism is to be conquered, trampled under feet and killed before Spirituality or true knowledge can flourish.

The knowledge you have to acquire before you attain to Supreme Wisdom is of two kinds and comes from two divergent sources, viz :—

- (1) Teachings regarding the Deity and the laws about the origin and manifes-

tation of the Universe contained in the great Religions of the World and the ancient philosophic systems. This is known as spiritual knowledge.

- (2) Teachings of Modern Science. This is known as secular knowledge.

In your attempt to acquire knowledge so that you may acquire Divine Wisdom, you cannot neglect any one of the two branches of knowledge mentioned above. The teachings of Modern Science though it deals with secular learning only, are necessary for your progress in spiritual knowledge. Modern Science deals with the laws of the Universe as it exists, and which have been found out by observation and experiment. It has discovered many noble truths which are of great help to you in your study of the origin of the Universe and of the laws which brought it into existence. A knowledge of the present state always conduces to a great extent to the study of the Past and the Future. In fact the two classes of knowledge are not different; the aim of both is the same—to initiate man in the mysteries of Nature. It is only human folly that considers the two classes of knowledge as distinct, separate and antagonistic.

Secular learning extends over a very wide area. You must study it for your benefit but you must avoid its grovelling materialism which has made Europe so highly antagonistic to spirituality.

**Modern  
Science.**

The subjects dealt with by Science are treated as apart from and unconnected with each other. Each

**its scattered  
state.**

branch is treated as self-contained and separate from the others, not as a subdivision of a connected whole. This is an error you must beware of. You must take the entire field as a connected whole divided into several parts for convenience of study of the details of each part. You must try to draw out the general principles underlying the entire area and these general principles will help you to a great extent in understanding the origin and the working of the laws giving birth to the Universe, that is, from a study of these general principles you will rise to a better appreciation of the Higher knowledge of which you are so much in need.

Science has either established or is about to establish certain general principles. You must study Science with particular reference to these general principles. These will give coherency and

a character of one-ness to science, to which it has hitherto been a stranger.

Study the sciences with a view to find out these general principles which will suggest themselves to you as you progress in your knowledge of material learning. Try to draw such general principles out of the mass of apparently disconnected facts and laws presented to your view by science.

A consideration of the general principles of science will lead you to the opinion that a classification of sciences is necessary. Sciences

**Classification  
of sciences.**

relating to forms should be grouped into one class. Those treating of various kinds of life or force are to be classified into a second group and those treating of consciousness into a third group. These are however points briefly indicated for your guidance and mature consideration in future. Your unwavering adherence to these opinions is not wanted ; these are merely thrown out as suggestions, you may accept them if they carry any weight in your mind, otherwise not.

The ancient Science or Spiritual knowledge which I have mentioned above as the first of the two kinds of knowledge is to be found

**Ancient  
Science.**



in the sacred books of all the old religions of the World. Your attention is specially directed to the sacred books of ancient India which contain Spiritual Science in its almost perfect form. I have briefly stated to you the fundamental truths this science teaches, in Chapter II of this Discourse. Study the ancient religions of the World. Study with reverence and with all the attention of which you are capable, the lofty teachings of the ancient sages. They are sometimes very obscure and are difficult to understand. The true meanings are intentionally kept secret so that the profane may not dabble with them. These holy teachings are for those who have kept their lower nature under control. If your mind is running after the many so-called pleasures and enjoyments of this World it is impossible for you to bestow on them the time and attention these teachings require. Your mind has to be trained, your lower nature has to be controlled before you can appreciate these truths. If you do not appreciate them, know that the defect is in you, not in them. Do not discard them as babblings of child humanity. You are a child in comparison with those mighty sages and they were giants in relation to you. Rise to

the level of the teachings and you will perceive their truth without any difficulty. Draw the truths out from their hidden sources and make them living realities by regulating your conduct, your deeds, your words and your thoughts in obedience to them. They will lead you from the unreal to the Real, from darkness to Light from death to Immortality.

**How to  
acquire  
knowledge.**

Knowledge is to be acquired in the following ways :—

In the First place you have to study in order to acquaint yourself with truths already discovered. The

**1. Study.**

field is vast and varied and all the truths cannot be mastered in the brief span of one life. You must therefore make your choice. You must make a special study of one or more particular branch or branches and also acquire some knowledge at least of the general principles of other branches. The task is a huge one, but do not shrink from it. If art is long and life is short, do not forget that your lives are all connected with each other and are but links in a chain ; that whatever knowledge you acquire in this life will not be lost by death but in the next life you will be able to begin from the point you left off here. When you find a man having

special aptitude for certain branches of knowledge, when you find a man making vast progress in any department in an inconceivably short time, you may be sure that that man had acquired this knowledge in previous births and it is but unfolding itself in this birth without much effort on the part of the man. So if knowledge is immense and eternal your life too is eternal and endless. Begin therefore immediately and go on working steadfastly and continuously from day to day, month to month, year to year, life to life, and you will, within a period, not long in comparison with Eternity, be a Master of Wisdom.

Study hard with all the attention of which you are capable. Set apart  
**Concentrated Study.** a portion of the day for hard study. Do not neglect to keep the hour, unless it be beyond your control. Take up a subject for your study; select it from amongst the ancient and modern sciences; choose a good book on the subject and begin to study it. Do not skip over passages because in your first attempt you do not understand them. Always select a good book and apply yourself to it. While engaged in your study no other thoughts, no plans for earning wealth,

power, or fame, should be allowed to enter your mind. If these be necessary for your daily duties, they should be left for other portions of the day and should not distract your attention when you are engaged in your study. Take an important or difficult passage from the book you select, try to extract from it everything that it says, contemplate on it, examine the truth of the opinions contained in it and then if you find them correct, accept them, otherwise not. If your mind does not accept their truth, they are of no use to you at least for the present. If the teaching contains any real truth, you will find it out as you go on progressing, but do not give up the task as hopeless, because you find it difficult. That is not the frame of mind you should have.

Your studies should always be accompanied by observation and experiment.

**2. Observa-  
tion and  
experiment.**

Knowledge whether in modern science or ancient can never

be acquired without observation and experiment in cases capable of these accessories to mere study. Acquire the habit of accurate observation and learn to place nature in different positions and to question her in different ways and then she will return correct answers to your deep and searching questions.

Next to study comes meditation as a means of acquiring knowledge. Me-

**3. Meditation.**

ditate on the subjects of your study. Mere book-learning is valueless unless you thoroughly appropriate the knowledge to yourself by thinking over it again and again. Whenever you meet with a new idea or a new truth, meditate upon it. Think over all its phases, all its bearings. Try to find out other truths deducible from it. This is the way to add to your stock of knowledge.

Avoid hurry and turmoil in all your acts.

**Hurry and turmoil.**

These are the curses of modern civilization. These lead people to do their work very slovenly and make them superficial in everything, weaken their character and make the result of their labor ineffective.

The majority of people are negative-minded.

**Positive and negative minds.**

I call those persons negative-minded who do not think for themselves but receive their thoughts ready-made from others. They keep their minds free and open to receive any strong thought-current which their neighbours may send round them. These thoughts influence

the brains of the negatives and produce the same currents in them which they consider their own property. I call those people positive who think for themselves, produce strong thought-currents which influence their neighbors and countrymen, or the world at large. These are the real rulers of the world who create public opinion and hold real sway over, and control the destinies of nations. Thought-currents produce vibrations in the ether around and through the ether affect the physical brain of other persons. They do this without the persons affected, knowing it. Words and writings are only visible manifestations of thought vibrations ; they affect people through physical senses.

**Super-  
ficiality.**

Newspapers and public meetings are visible channels for the flow of shallow but strong thought-currents. Living as you do in the midst of the present day civilization, it is almost impossible for you not to come in contact with the periodical literature and the ephemeral oratory of the day. But beware of them, do not allow their superficiality take hold over you. If need be, be positive as regards these thoughts but do not spend much time over the current topics of the day unless these are of real service in the progress of humanity.



It is a trite saying that knowledge increases by bestowing it on others, but it is true all the same. You are surrounded by ignorance all around. Dispel this darkness as much as possible by the sweet light which is shining in you, though as yet but dimly. By your attempt to disperse the dark mass of superstition in which which your neighbors are sunk, you add to your own strength.

Besides what can be higher and nobler than sending light through darkness, imparting knowledge to the ignorant, infusing morality into the heart of the immoral, dissolving superstition under the scorching ray of the Sun of Truth. Giving money in charity to the poor, food to the hungry, are certainly good, but to bestow knowledge on the ignorant, to teach virtue to the vicious, are by far better and nobler. Do not therefore lose any opportunity of distributing knowledge to all who are in need of it. It is a duty incumbent on you at every step of yours in the Path.

**Practice of  
knowledge.**

Knowledge is to be practised; it is to be lived. It is worthless if it is confined in your books or shut up in your brain. It should

guide your life and actions. It should influence every act of your daily life. Do not keep it locked up, as a costly dress, in your chest of drawers, to be taken out and worn on ceremonial occasions only, but use it as your all-time apparel. By practising knowledge you increase your stock.

Keep control over your lower nature. You can never acquire true knowledge except by reforming your earthly desires. They are impediments to the acquisition of true knowledge. You must subdue them. Character and Wisdom act and react upon each other.

**5. Regenerate  
your character.**

Cultivate knowledge for the sake of knowledge and not for the earthly rewards it brings to you. Seek wisdom for its own sake and not even for the solace it may confer upon you. You have undertaken your pilgrimage in the Path not for your own benefit, but for the duty imposed upon you to help others to travel in the Path.

Proceeding in the way pointed out above you will reach Divine Wisdom—Wisdom pervading the entire Universe; and reaching Divine Wisdom you reach Him, Who is the fountain-head from which all wisdom proceeds, the channel through which all wisdom flows, the sea to which

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all rivers of wisdom empty themselves. That is your Goal.

## II—Devotion

The same goal may be reached by the path of Devotion also. The Pilgrim who pursues this path attains union with the Divine through Devotion—ardent, self-forgetting love of the Deity. The aim of this path is identical with that of the other two, the method alone is different. After treading for some distance each separate path the pilgrim finds all the three paths meet, and all together lead to the same Portal. Even while journeying in one he finds he is also treading the other Paths.

Hard is the path of knowledge. Its pilgrim seeks the unmanifested One by a study of the laws of the manifested many. Pleasanter is the path of the Devotee. He reaches the goal by devotion to the manifested Deity ; he does not concern himself with the Unmanifested Infinite. He does not care for the ancient and modern philosophies, nor for their jealousies, quarrels and bitter antagonisms. He does not set himself to the task of acquiring knowledge of the laws of Nature, nor does he venture to examine with scrutiny the nature of the Deity he adores.

Devotion is love whole-hearted, all-else-ignoring love, by Man towards his Maker. The pilgrim in this path does not consider himself one with his Deity. He would consider it the highest blasphemy if he is told that he and his Deity are one and the same. He cannot conceive, he rejects with the greatest abhorrence, the idea of union with the Deity. He looks upon his Deity as immensely beyond and infinitely high above him. He is dust and ashes to his Lord.

He loves his Deity more ardently than a dutiful son would love his parents, a faithful wife her husband, and a devoted servant his kind master. His love is higher and nobler than any of the above three classes of human loves. He is in raptures when he thinks or speaks of Him. He is in ecstasies of joy when he thinks that his Lord is near him. He believes his Lord to be always kind, merciful and just. His salvation is to be near his Lord or to live in the same region with Him.

This yearning of Man for the Divine, considering Him at the same time as a Being separate from Man, has given birth to a system of philosophy known as the *Dvaita* or Dualistic philosophy in contradistinction with the *Advaita* philosophy or Pantheism accepted by the

pursuers of the knowledge-path. The vast mass of beliefs known as the Hindu religion contains many noble expositions of this system of philosophy and there are many sects in that religion following the dualistic philosophy at the present day.

From a love of the Divine, the devotee comes to love the Universe and all creatures living in it. He loves man and all living beings because they are created by Him, because He loves them. He is full of rapturous joy when he sees a beautiful natural scenery, because it reminds him of his Lord's work and his Lord's greatness. He shudders at the idea of killing any creatures however minute or noxious to man; he is incapable of slaying animals for food; he is all-merciful towards all, for does he not crave for mercy from his Lord? He is intensely, fervently in love with his Maker. Father, mother, wife, children, worldly duties, worldly joy, wealth, power, fame and all things that are dear to man and ensnare his heart, are like dust to him. His heart is clear of all this dirt. It is full of love for the Creator, at the same time this love includes the entire creation in its grasp.

Such is the religion of Love. Go to the Sanskrit works of devotion if you would drink

from the fountain-head, if you would like to satisfy your soul with masterly descriptions of Holy Love. Do not consider some of these works as obscene. The love of the milk-maids towards Srikrishna, the Divine Lord, is an allegory, a representation in human language, of the highest and holiest love, that a human being is capable of, the love of Man towards his Lord, his Creator, his Preserver, his Restorer,\* his All.

The Christian religion is a religion of Love.

**Christianity.** It accepts the Dualistic philosophy and from that standpoint tries to regenerate man. Lord Christ appeared in the world amongst a peaceful and highly spiritual people and taught them love and morality. His teachings were for all who would tread the path of Love. From what would seem a very obscure beginning, Lord Christ's religion gradually spread its mellifluous influence over the residents of Europe, civilized and barbarian. But alas ! man in Europe was built of sterner stuff and the sweet love, which the Great and Good Lord preached, could not evoke a harmonious note in the heart of the so-called Christian. Witness the bloody persecutions,

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\* Not Destroyer, as Hara has been named by profane Orientalists.



the innumerable, the refinedly cruel ways of torturing and killing human beings in the name of the all-merciful Lord, of which the Christian world has been guilty, and which will produce shudder in your heart even now, when you read those descriptions. Were these the followers of the Lord of Love, He, who sacrificed himself for the good of humanity, who taught man, "Unto him who smiteth thee on the one cheek offer also the other"? Christians must re-read the Bible, they must give up their savagery, their cruelty, their animalism, their earth-hunger, their arrogance, if they would really wish to understand the teachings of the Noble Lord, and *live* the doctrines he taught. Christianity is a dead religion to them. They must make it a living and true religion.

The pilgrims in the path of Devotion cannot all have the same idea of the  
**The Deity.** Deity. Their ideal of the Godhead must necessarily differ according to their education, progress in religion, the degree of civilization and the manners, customs and ideas amongst which they are brought up, and therefore the Gods worshipped by them in the beginning of the path must necessarily differ. The devotee has his own conception of the

Divine, and this Deity alone he can love, adore and worship, any other conception of the Godhead whether higher or lower, is of no use, of no avail to him, such a conception cannot excite any love, any veneration in his heart and therefore it is not his God. For instance the highest conception of the Godhead, that of which I have spoken in Chapter II, the Infinite, All-pervading, Eternal, Unknown and Unknowable One\* is useless, nay it is positively mischievous and often dangerous, to an ignorant and illiterate man not accustomed to weigh abstract truths. Therefore the Deity must assume different forms or possess different attributes in the conception of different individuals, races and nationalities. Every man's own conception of the Deity is true to him and any other conception is false.

By pursuing the path of Devotion, the Pilgrim gradually rises step by step, from a worship of crude forms, to a worship of the finer forms ; and again from finer forms he ascends to a worship of attributes ; and at last to a conception of God pervading everything and existing everywhere, the God one with the Universe. From a

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\* Unknown and Unknowable to man at the present stage of development,

conception of God the creator of all forms and forces, he realizes the idea of God being one with all forms and forces. He thus reaches Supreme Wisdom though following an apparently different path.

Some people have a natural leaning towards

Devotion. Others are argumentative, critical and sceptical.

**How to  
acquire  
Devotion.**

Some persons find it very easy

to feel love and veneration for their superiors and for the Deity ; others find it as difficult. Some practical suggestions are needed for those who are anxious to tread this path but find difficulty in doing so. If you are in this position, I would advise you to contemplate Nature's grandeur, beauty, strength and vastness. Go to some high mountain top—go to the Himalayas, the Alps, or the Andes, look at the huge snow-capped masses heaving their heads upwards, and look down the valleys beneath your feet,—go to the sea-shore, look at the waves rolling on and on, incessantly and without tiring—look at some mighty river, the Nile, the Mississippi, or the Ganges, flowing continuously on and carrying its load of fertilizing water through many countries to the distant ocean—look at night to the heavens above you, look at the millions of

twinkling specks overhead and contemplate them as huge orbs of light and heat, by far huger and vaster than your own Sun, and imagine them surrounded by an immense number of planets more gigantic than your Earth—contemplate all these, and then contemplate yourself, a frail, short-lived, minute, microscopic speck of dust. Does not this contemplation lead you to the Sublime? Does not this awake a feeling in you of veneration, of adoration to the Infinite and Eternal Creator of all these.\*

I would in the second place advise you to study devotional works. All the principal religions of the world contain such books. Get by heart devotional songs, poetry and prayers. Repeat them to yourself when you are at leisure, when you are waiting for work, for a friend, for a railway train, or when you are making a journey by rail, steamer, or in other ways, and when time hangs tediously upon you; you will find pleasure and profit both. In the third place, I will ask you to practise the rites and observances of your religion, not automatically, but put your heart into them. They are of no use if they are dead and are

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\* The Devotee must make a difference between the Creator and the created in the beginning of the Path.

treated as carcases. Put life unto them, and they will bring life unto you.

I conclude this portion of my discourse with a prayer uttered by a noble devotee who lived in Europe in the Dark Ages, at a time when Europe had lost the substance of religion but persisted in forms only. The words of this devotee were lost upon the common herd then inhabiting that continent but they will live for ever for the edification of devotees of all ages and countries.

“O Light Eternal, transcending all created lights, dart forth Thy lightning from above, that it may penetrate all the most inward parts of my heart.

Cleanse, rejoice, enlighten, and enliven my spirit with its powers, that I may cleave to Thee with ecstasies of joy.

Oh ! when will this blessed and longed for hour come, that Thou shalt satisfy me with Thy presence and be to me all in all.

As long as this is not granted to me, my joy will not be full.

Alas ! the old *man* is still living in me ; he is not wholly crucified ; he is not perfectly dead ; he still lusts strongly against the spirit ; he wages war with me, and suffers not the kingdom of my soul to be at peace.

But O Thou who rulest the power of the sea and stillest the waves thereof when they arise, arise and help me.

Scatter the people that delight in war, crush them by Thy power.

Show forth I beseech Thee, Thy wonderful works ; and let Thy right hand be glorified ; for there is no other hope, nor refuge for me, but in Thee, O Lord my God."\*

### III. — Karma or Service.

The Sanskrit word Karma means work or action, but Karma in its present sense of unselfish work without desire of reward, I would denote by the word Service, as that word is the nearest approach to the idea I wish to convey.

I have already told you that Man cannot do without work, it is his life, his very being. Work he must in order to live ; the question then is what sort of work he must do. Should he go on doing selfish work, working for his own pleasure, for satisfying his own lower nature, or for the benefit of his neighbours, his country and the world ? What is nobler, nay, what is to his

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\* The Imitation of Christ Book III, Ch. 34.



true interest—should he go on working for the satisfaction of his separated self, or working for all for the benefit of all? The Pilgrim in this Path must do his work for others, unselfishly, without desiring any reward for himself, and without any attachment to the result of his action. The philanthropist works unselfishly for others, but he is anxious that his plan should succeed, he is strongly attached to his work, and he is elated with success and depressed on failure. He may be solicitous of reward, both here and hereafter. But the Karmist or the traveller in the path of Service, is totally regardless of the fruit of his action. He would work for the sake of work, because it is his duty to work, without caring for the result of his action. Praise or blame, success or failure, may be his lot. He would proceed on, working with all his might, under all conditions without pleasure or pain, without hope of reward, or fear of consequences. That is the path of Service, by such action Man attains union with the Divine, as also by Knowledge and Devotion.

To the ordinary Man of the world, engaged in the usual pursuits of life, struggling for his own advancement, heedless of what it may cost to others,

**Hardest path.**

bent upon obtaining the objects of his desire even to the injury of others, this path is the hardest of all. Such a man is on his outward journey. He is carrying out God's plan of Evolution from the One to the many. He adores the interests of the separated self. The Universe to him is not a connected whole but full of disjointed entities who are always warring with each other for each other's selfish, material advancement. He thinks that the wealth of one must necessarily mean the poverty of others, the power or fame of the one, the want of these earnestly sought-for objects in another. To him the interests of one separated human unit, are thoroughly antagonistic to those of another, the progress of one country or nation, to that of another. While travelling in this path of self-aggrandizement and developing to the highest extent his instincts and powers of separation, he comes at each step into collision with the self-interests of others, it is then perhaps that he gradually gets a faint glimmer of the idea that probably this is not the proper course to be pursued in the search after happiness. He then perchance comes to think that it is high time to retrace his foot-steps and commence the Journey Inward, the Journey

from the many to the One. This man then begins to look upon the Universe as a connected whole, in which the progress of one part is dependent on that of the others, the advancement of one nation on that of another, the happiness of one individual on that of others. He then comes to pursue the path of Service without desire for fruits thereof.

But the Gospel of selfless, desireless service is not intended for devotees living in caves and jungles, away from the turmoil of cities and the strife of villages, but it is meant for the ordinary man of the work-a-day world. This lofty Gospel was taught by the Divine Lord to his warrior disciple about to engage in the most worldly of all worldly pursuits—a war for a kingdom against his uncles, cousins and other relations, against his beloved grand-uncle of the holiest and most virtuous character, and against his revered preceptor of the noblest memory, who initiated him in the skill of war and the duties of a warrior. This was a war which depopulated the Kshatriyas of the land. The Divine Lord did not consider the warrior an unfit recipient of the instructions, nor the occasion an unsuitable one. So why should

**Path for  
worldly  
man.**

you think that the path is not for the ordinary man of the world, or that the instructions are too high for you, you who are engaged in the peaceful avocations of ordinary life. This is a Gospel for the highest and the noblest as well as for the lowest and meanest. The latter need it more than the former.

But the path is not hard for the pilgrim—the man who has directed his mind to his higher self and has drawn it away, or is trying to draw it away from his lower nature. It is the thought that you are separate from the rest of the world, and that your interests will be best served by your treating them as antagonistic to those of others, that is at the root of the difficulty. If you get over this feeling it will be easy for you to tread the Involutionary Path. Men who work for their own selves, are quite strangers to the noble happiness which those feel who work in the path of service. As you have resolved to walk in this Path, the sooner you begin, the better. Kill away the desire for self-advancement.

This is a noble and holy path. What can be nobler and higher for man than to work for the good of others without any desire for reward, here or

**Noble path.**

hereafter? What can be holier than to work in accordance with the Divine plan of Involution? What can be more sacred than to make your journey and to lead others, Godward? Cleanse your heart of selfishness. Do not allow the slightest vestige of self-love lie lurking in the secret chambers of your heart. Love of self-interest is the greatest bane that can affect you in the Involutionary Path. Conquer it, extinguish it. Think and feel that you are the same with the Great One. Your true interest is the same as the true interests of all others. The advancement of all is your advancement. The rise and fall of all are your rise and fall. Work for the good of all, and for the sake of work and not for your separated self.

I will summarize here what I have already said about the essential conditions for progress in the path of Service, viz :—

**Essential  
conditions  
of the path.**

- (1) Self-less work without any desire for reward. Do your work as duty in the service of your master.
- (2) Unattachment for the fruit of your action.
- (3) All work, great or small, even the minor duties of daily life, must be performed with due diligence and to the best of your ability.

- (4) Do not attempt work which you cannot find time to do, or which must be done slovenly or negligently on account of want of time or inclination. Understand, that is not your work.
- (5) Work that leads to the real good of all is your work, for what is good for all is your good. You cannot neglect such work.
- (6) Moral and spiritual work ranks highest of all work, then comes intellectual work, and lastly physical work. You must try to help others morally and spiritually if possible, if not, then attempt to render help in the intellectual, and after that in the physical and material advancement of others. Do not neglect however any of the three classes of work if you are able to perform all the three kinds of work to satisfaction.

True it is that unattachment to the result of action, is hard of achievement.

**Unattach-  
ment.** But you must remember that man is a bundle of habits, and habits are the result of repeated acts, and acts are preceded by thoughts. So it is said, what you think that you become. Therefore you have only to remodel your thoughts to enable you to free your

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mind from attachment to the fruits of action. Before beginning the work of the day at the time of your morning prayer, make a firm resolve every day not to be elated with success and depressed by failure, and during the course of the day watch your feelings, and then at night before going to bed examine how far you have succeeded or failed in your attempt during the day. In this way go on with the work of self-resolve and self-examination, from month to month and year to year, and you will find that before many years have passed away, you have made an immense progress. In the second place, if you are a believer in God, try to think yourself a servant of the Deity sent to the world to perform His work without any personal interest; bring the thought again and again to your mind when you have leisure and you will find yourself making rapid progress in the paths of both Service and Devotion. If you are a materialist and non-believer in God, try to think that you live for your family, community, country, and the world, and all your acts are to be performed for their service. Try to think that you have no separate interests but that your interests are identical with those of your family, community, country, or humanity, and

you will gradually find that self-less and desire-less work is after all not such a very difficult thing as you at first supposed. Thirdly, I would ask you always to keep in mind that wealth, power and fame and other so-called good things for which you strive so hard, are ephemeral; these last at most for one life only, and are not to be pursued at the cost of eternal bliss.

**Attachment binds.** Attachment binds man to the object of his desire and he has to come back to the world again and again to satisfy his desires, and this is the cause of re-births. If you succeed in killing your desires you will free yourself from bondage to births and deaths and may thus become absorbed in the Deity, or if you wish you may rise to Superhumanity and then being freed of births and deaths may work selflessly for the advancement of man and help in his Involution. Do all your work as duties. Free yourself from attachment to fruits of action and you become Superman.

**Duties.** Man's duties may be divided into four following classes, viz. :—

- (1) Duties towards family, relations, dependents and friends,

- (2) Duties towards country.
- (3) Duties towards humanity.
- (4) Duties towards the Higher self.

These duties are not different from, or exclusive of, each other but they overlap one another. By the due performance of one set of duties without selfishness, you necessarily perform other duties at least to some extent. But still you must devote a portion of your time to the performance of each class of duties. Do not neglect any of these duties ; do not employ yourself solely to one to the detriment of others. Do not think yourself too high or too low for any of these duties. No man

**No man a  
Superfluity.**

is a superfluity in this world. Every human being that breathes is needed for the work of this Universe. Some for work which you call high, others for work which you call low ; but high or low, all work must be performed, and each man must perform his part according to his capacity. A general's occupation would be gone if he gets no soldiers ; a ruler of men would not be needed where there are none to be ruled over. Every one has a place in the economy of the world ; and be sure you are sent exactly to the proper place to perform

duties suited to your capacities. Do not fret and foam because others are performing duties which may appear pleasant or glorious to you but which you have no opportunities to perform. They are not your duties. Perform those duties which you have to the greatest of your ability and then you will get higher opportunities.

In conclusion I must again exhort you to devote yourself to selfless work without attachment thereto. You have come to this world for work, you live for work, and you are doing work every moment of your life, whether you wish it or not. But you have to do the work not for your own benefit but in the spirit of a servant doing his master's work, doing everything as duty without desire of any reward. The path of Karma unfolds before you the highest ideal that man can have. By pursuing this high ideal you attain knowledge, you attain devotion, you reach union with the Divine. This is Karma yoga, or Union of the separated self with the Universal self, through the path of Service.

Picture to your mind's eye, an ordinary man of the world. Imagine him making a deep resolve to reform himself. Think of him as

making efforts to divest himself of his evil passions, which have been his dear companions in the past. He has to fight with them, to wage a cruel and relentless war against them. He is sure to feel great pangs in his attempt to kill those whom he so long cherished as his dear relations and friends but who are his enemies in reality. He feels despondent and asks in despair, as Arjuna did in the battle-field of Kurukshetra,—what shall I do with the kingdom of Heaven, or with Heavenly bliss, or with eternal life, when I must get them by wading through the blood of my dear relations, friends and co-adjutors? But mind, as soon as the man starts for the battle-field his chariot is driven by his kind and loving Master, who leads him on to kill his ere now dearly loved relations and friends, one by one. That man goes on fighting, he kills one evil desire after another. He begins to develop one good desire after another. He takes his birth again and again to satisfy his high and noble aspirations. He is called a great and a good man. He has reformed his character but he must now kill his noble desires also. He has not yet conquered all the warriors with whom he engaged in battle—he has killed his cousins Duhshasan (uncontrollable) Duhshil

bad-conduct) and Durmati (evil-minded) but he must also kill his much respected preceptor, who in his early days taught him to fight, he must incapacitate his beloved and holy grand-uncle. He must conquer these his benefactors at one time but now arrayed against him to prevent his obtaining the Throne and then will he be able to break the thigh of Duryodhan (the hard-to-fight-with)—to acquire non-attachment to fruits of action. When at last he succeeds in killing all the warriors, the bad and the good, the ignoble and the noble, the low and the high, when he conquers all, and stands triumphant on the field of battle, scattered over with the corpses of his relations and friends, then alone is he fit to enter Heaven even with this earthly body.\*

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\* Meditate on the story of the Mahabharat.



## CHAPTER IV.

### RELIGION AND WORSHIP.

Religion may be defined as Man's conception of the Deity and the mode in which that Deity is to be worshipped. The human heart has a natural yearning for the Divine. The separated self is always seeking the Universal self. Religion therefore is one of the dearest of human institutions. The fact that Religion has been the cause of immense blood-shed in the past, is proof of man's solicitude for the advancement of his own religion and the importance he attaches to it. Religion has always exercised and will ever exercise a great and dominating influence in the history of the human race. Whenever in any country there has been a religious revival there has been a rapid stride in the march of civilization. Religious stagnation has always been accompanied by intellectual, moral and spiritual retrogression. Hence religion concerns man vitally and should occupy the upper most place in his heart.

**Religion  
defined.**

**Its impor-  
tance.**

Man has to suffer from deaths, bereavements and other calamities which cause more or less pain and from which no one is free. If the truth be told no man is really happy. Every man has his troubles and difficulties. The normal man goes on in his accustomed way, life after life, suffering, mourning, vainly snatching at what he imagines would give him happiness, till he turns his mind towards God and begins to tread one of the three paths, I have described in the previous chapter. As soon as he begins to pursue the Path he is on the road to Bliss. Religion alone can afford solace to the heart of man burning with desires and meeting failures at every step; and religion is another name for the triple path. The man, whom you call virtuous or religious, is either a pursuer of knowledge, a devotee, or a selfless worker. A truly religious man loves God and all the Universe and its denizens; he helps his neighbors and friends, he knows the unsubstantiality of the ordinary pursuits of life. He knows that absolute justice reigns supreme in this world. Why should he break his heart for shadows when he has already got a glimpse of the Reality?

Morality and religion are not different from each other. They depend on each other. According to ancient Hindu idea morality is a part and parcel of religion. A truly religious man cannot lead an immoral life and an immoral man cannot make any advance in religion. In order to enter one or more of the three paths described in the last chapter, one must pass through the gateway of morality. If you find any religion sanctions immorality, you may be sure that it does not deserve the name of religion but is a demoralized shadow of religion, or a mass of stinking superstitions which should be avoided by all seekers after truth.

As I have already said man's conceptions of the Godhead cannot but differ. As no two men are exactly similar to each other in outward appearance, so no two men thoroughly agree in their inward character—intellectual, moral and spiritual. No two men are surrounded by exactly the same environments. Besides nations differ from each other very much in the degree of their civilization, education, character and spirituality, and as men's ideas depend upon all these circumstances, it is easy to see that their

ideas on any given question cannot be the same. They may concur in certain general lines of thought but as soon as you come to details, differences must arise.

This difference is the reason of the great diversity of religious opinions prevailing in the world. Had men exercised their own thoughts in religious matters and had not accepted religious truths on the mere authority of their superiors, there would have been as many religions as men. But man has been saved from this absurdity by reason of the fact that the generality of men are too idle to think for themselves but are willing to take on trust the verdicts of their religious teachers.

As I have already indicated in a previous part of this discourse, man's conceptions of the Deity may be classified under three heads, viz. :—

- (1). An Infinite, Eternal, Unmanifested Existence having no Forms, nor Attributes.
- (2). A Manifested Existence, also Eternal and all-pervading, having Attributes but no Forms.
- (3). Deities worshipped in Forms and Attributes.

All the religions of the world can be divided into three classes entertaining one or other of the above ideas of the Godhead ; except however, that vast congregation of faiths known as the Hindu religion, which teaches all these conceptions of the Divine in a perfectly scientific gradation. In the deep bosom of Hinduism persons of all degrees of intellectual and spiritual development, find their soul-satisfying ideals of the Deity. From the highest spiritually advanced man, who is on the way to become Superman, to the most uncivilized and illiterate inhabitant of the hills and jungles of Hindustan, all can draw forth from this vast store-house, ideas suited to their innumerable diversities of intellect, ideas beautifully arranged in an ascending scale, which will lead them on higher and higher, if they faithfully follow them, till they reach to a realization of the Infinite, Eternal, All-pervading Existence.

From what I have already said it will be apparent to you, that I do not consider any of these ideas of the Deity as absolutely true, or absolutely false. All these ideas contain elements of truth, and they are real or unreal according to the capacity of the man to comprehend and realize the same.

**Meaning of  
Truth.**

If you cannot appreciate and grasp an idea it is unreal to you; if you can realize any conception, that is truth to you, though it may be considered untrue in relation to another who has surpassed it, or has not been able to reach to its level. There are however certain laws and principles which underlie all truths and which guide all the known phenomena of the world, and these I have termed fundamental truths in the second chapter of this discourse. What you have to do is, to keep those truths always before your mind's eye, and to try to raise yourself to their level so that you may be able to appreciate and realize them.

**Realization of the Highest.** To the normal man the realization of the highest ideal of the Deity is highly difficult. All the principal religions of the world teach man, that God is Eternal and Omnipotent, that He pervades everything and exists everywhere. But when the devout Christian or Mahomedan believes that the Supreme is far above him and beyond him, and considers it a blasphemy if he is told that he is in God and God is in him, does he not show that though he is acquainted with the ideas of omnipresence and omnipotence, these are mere empty words and convey no real sense



to him. These ideas have merely entered his ears but have not penetrated his brain or influenced his heart. Being too high for him these conceptions are as yet of no practical value to him, until he commences his journey in one of the three paths, which will eventually guide him to a realization of the highest ideal of the Deity and the Universe. The average man of the world, busy in the work of every day life, engaged in making money and seeking power and fame, and employing all his energies to the acquisition of these three objects of his life, cannot but think it a mere waste of time to contemplate the Deity. If he is a virtuous man, at the same time that he is a busy man of the world, the utmost that he will do, is to attend Church weekly, to repeat his lip-prayers daily, or weekly, as a matter of form, and to give away a small fragment of his earnings in charity. Such a man cannot derive the slightest benefit from the highest fundamental truths, I briefly indicated in the second chapter above. If he wants to make any progress in religion, he must adopt a less advanced and less abstruse conception of the Deity.

Such a man will find the second ideal also

**The second ideal.**

too high for him. The sense of separateness is in the highest degree developed in him. Mine and thine are terms of the highest reality and of the greatest efficacy to him. Though he may believe that God is All-merciful, he shows by his conduct that he believes that all God's mercy is reserved for him and not for his neighbor ; though he may invoke God's justice when it suits his purpose to do so, his competitor for money, power, or fame, is not entitled to do so. Possessing such feelings as these, does the average man of the world, or even the so-called virtuous man really realize Love, Mercy and Justice, the great qualities with which man endows the Deity. Is not therefore the second ideal also of no practical importance to such a man ? Besides, the normal man requires a devotional mood to spur him on in the path ; and to acquire a devotional frame of mind he must lovingly contemplate the Divine One. If the Divine be merely a bundle of attributes, the average man will not find it easy or pleasurable to contemplate merely certain attributes apart from Being.

The third ideal alone is useful to man at the present stage of development.

**Third ideal.**

The civilized European has

contemptuously named, the worship of God in Form, as Idolatry. All who are not Christians, all who like themselves do not owe verbal allegiance to Christianity, or do not profess lip-belief in its doctrines, are branded as pagans and idolaters and are held up to contumely and ridicule. The believer in Lord Christ, the Lord of Love, despises the majority of the human race because these find satisfaction in the worship of forms.

To proclaim before the civilized world in a civilized language in this early part of the twentieth century, that God has forms, requires the highest degree of hardihood. But perhaps a brighter day is dawning. Religious superstitions are it is hoped dying fast. Because your sacred books teach you, or rather you believe they teach, that God has no forms and because you are familiar with this idea from your infancy, you refuse to hearken to any proposition which in your opinion militates against it. You never stop to think that if you had been born in a country where a contrary faith prevails, you would have been as earnest a believer in the latter. You take your own religion as the only true faith, and contemptuously treat others

because they adhere to other systems of belief. This is narrowness and bigotry and should be avoided by all means.

If you believe that God is omnipresent, that

**Form God.**

He pervades and interpenetrates all space and all substances, if you believe that He is the root of this Universe, which consists of an immense number of forms and forces, if you believe that He is the Universe itself, how can you conceive of any thing, or substance, or form, which is apart from Him or outside Him, or in which He is not present. If you really have faith in an all-pervading Soul, in an all-infusing Life, you must take Him, the Supreme Soul and Life, to be present in every stone, plant, or animal, and if he be present in these, what harm can there be in worshipping Him in these. There are those who can conceive the highest ideal, the lower ideals are not for them—they have become Supermen. There are others who can worship God in His attributes alone and do not require the help of forms; let them do so. But there are millions upon millions of human beings who need the help of forms to worship the Divine. They cannot form an abstract idea of some attribute apart from Form or Being. To them

forms, attributes and beings are inseparately combined, as they find everywhere in the world. These persons are unable to contemplate the Deity without form, and to take away from them this essential help to meditation of the Supreme, is to rob them of all religion. Religion is like food. What is suitable food to the child will not give sufficient nutrition to the grown up man ; what is beneficial to the weak and diseased, is useless to the strong and healthy. No sane man will prescribe the same diet for all classes of diseases and all sorts of conditions. Why should the case be different as regards spiritual food ? All men's spiritual digestion is not the same.

It is said that Form-worship demoralizes the man. When a man worships, a stone, or tree, or animal as God, his intellect becomes degraded and his form of belief leads him into deeper and deeper ignorance. But is this proposition supported by evidence ? Compare the dregs of society in the East-end of London with those of the Bustis of Calcutta, or the darkened by-lanes of Benares. The slightly-above-brute man in the Orient has his Images whom he worships, and to whom he bows down in fear and veneration

**Is it demoralizing ?**

at least on certain days in the year, if not every day, and to whom he prays knowing full that some incomprehensible Deity is lying concealed in that Image; whilst his compeer in the Occident deprived by his religion of the help of images knows not what worship is. The East-end Londoner's Christmas and Easter holidays are occupied not in worship but in drunkenness and brutality. Far better is worship ill-conceived and ignorantly done, than no worship at all. Far superior is it to have an image to think upon with love and veneration and even with fear, than to have mere empty words from a pulpit orator conveying to the bewildered hearer no definite idea of the Deity, but a hazy inconceivable something which ceases to trouble him as soon as he is out of hearing of the oration. Do you think such a Westerner is a more lovable being than his compeer in the East?

All the three forms of religion are therefore necessary for man's development. **Form-worship necessary.** Form-God is the only way to salvation of the average man, and of the man who is below the average. To them any other kind of God being inconceivable is useless. The above-average man who can form an abstract idea of Attribute-God, of God



without form, let him worship such God, and He will lead him on in the true path, to a conception of the highest truth—an All-pervading, Infinite, Eternal Existence; and when he arrives at a realization of the Eternal Existence, to him all limitations vanish, his separated self becomes identified with the Universal self, he becomes Superman. Man's aim is to attain this state. From normal man he becomes supernormal as soon as he is able to realize the highest ideal of the Deity. But so long as he does not reach this stage, he must be content to worship God in forms or attributes.

I now come to the important subject of worship. Accepting the above

**Worship.**

three-fold aspect of God, the question is how are people to worship Him. Men of all ages and countries have devised various modes of worship suited to their own ideas of the Deity and to their intellectual and spiritual progress. These modes of worship can be classified under the following heads, viz.:—

- (1.) Observance of outward forms of religion, of religious rites and ceremonies.
- (2.) Prayer.

(3.) Devotional contemplation.

(4.) Meditation.

(5.) Service.

All the religions of the world prescribe

**1. Outward  
forms.**

certain outward forms of worship, certain rites and ceremonies ; these are not to be despised, though they are not needed for those who are capable of higher modes of worship. They are essentially necessary for persons at the bottom of the ladder of spiritual development, or who are too idle to exert themselves in any other way. In Oriental countries worship of the images of God are performed with great grandeur and magnificence. These have their own uses. They help to make the ignorant and thoughtless multitude think of God by producing reverence in their hearts. Look at the worship of the Deity in one of the big temples of India, you will find that the solemn rites and ceremonies never fail to evoke devotion in the hearts of the ignorant and the illiterate classes and even to influence the minds of the so-called educated. The effect of such rites and ceremonies may be transitory but being repeated often cannot but leave a salutary impress on the mind. Do not despise these forms because

you may have outgrown the necessity of resorting to them.

Visiting holy spots and places of pilgrimage is another mode of worship of the Divine. All religions have

**Pilgrimage.**

holy places, where large numbers of people gather and pour out their hearts in devotion to their God. Devotion excites devotion, and people strengthen their devotional nature by coming in contact with the devotion of others. All holy places where people meet with hearts full of love and veneration for the Supreme, have their atmosphere magnetized with spirituality; frequenting such places cannot but augment the spiritual tendencies of man. Spiritual and devotional vibrations in the space round a holy place are communicated to the man coming within its sphere. A visit to such a place cannot but do good to you. Do not consider yourself wise by avoiding such places

Man in his present stage of development is selfish in his nature. What-

**2. Prayer.**

ever he does, he does for his own selfish purpose, good or bad. If the purpose is bad the man is doing evil and committing sin; if the purpose is good he is doing a virtuous act; but in both cases he is gathering

karma which binds him to the world, which will bring him again and again to this world to suffer or enjoy the fruits of his action. The ordinary man's prayer is not free from his usual selfishness. He prays to God for benefits to be conferred on him. In his prayers he may wish evil to others, he may desire material benefits or spiritual welfare. He commits sin when he asks the Father of all, the source of all good, to do evil to his enemy who is as much His son as he himself is. Such a man is hardened in his sin and if he succeeds, the success will degrade him and lead him downward further and further in the path of evil and will heap evil karma on his head which he must work out in future lives.

If the ordinary man is told that he should not ask material benefits from  
**Worldly benefit.** God, it would be taking away from him all incentives to prayer. It is better that man should pray to God for worldly prosperity than not pray at all. It is better that he should consider himself as always in need of His help, than that he should not find it necessary to remember Him often. So a man who prays with earthly object in view is on a higher rung of the ladder than the man who

never prays ; the former will soon rise to desireless prayer.

Praying for spiritual benefits to one's self though selfish, is noble, but **Spiritual benefits.** prayer for others' welfare both material and spiritual is nobler far. You should learn to pray not only for your own spiritual progress but also for the welfare of others. It would require practice to enable man to pray sincerely for the good of others. Do not fail to acquire a habit to pray for others and to abstain praying for your own material prosperity. Try to remain contented with whatever wealth and other material comforts your past action allows you. Do not bother yourself about worldly happiness. You will get as much as your past karma entitles you to. Make progress in the path of spirituality by leading and helping others along the path.

Prayer is needed for your own benefit, not simply to please God. By **Need of prayer.** offering up your prayers to the Almighty you strengthen your devotional nature, you establish a communion between yourself and the Universal Soul. Man often forgets the connection that exists between him and the Supreme, and it is prayer that keeps up and

strengthens that link between the finite and the Infinite, between the part and the Whole. Prayer elevates and ennobles man. Man's deformities of character and defects of nature can be cured by prayer. It heals up his wounds, brings solace to his heart bleeding from the strokes of inevitable earthly calamities. Yes, prayer pleases God not because you glorify him in praying, but because it does you good. He is pleased because by praying you rise in spirituality. He has no interests apart from your true interests. He has no pleasure except in your progress.

Man's will is God's will but inter-mixed with selfish desires. Your will when freed from selfishness and materialism, is God's will, and is all-powerful. A man's pure prayers are always efficacious in producing good results. Such prayers act as commands on the forces of Nature and produce immense effects on them. But man in his present stage of development knows not his power. Hence arises doubts about the efficacy of prayer. Let man purify his soul, drive away his selfish and material desires and then let him pray for others and he will find his prayers highly successful and efficacious.



In order to achieve success you must know how to work with Nature. Nature will obey your commands when you know how to command, and not till then.

Higher than selfish prayer, stands the next form of worship—contem-  
**3. Contem-** plation. tion of the Divine. To feel  
**plation.** homage and devotion for the Supreme, to think of Him and speak of Him with love and veneration, to sing His praise, to write of His goodness and grace, to pour out the heart towards Him in love, are some of the modes of contemplation. People who are deficient in the contemplative mood of mind should attend religious meetings, listen to religious preachings, keep company with religious men and teachers. Such persons should further study religious works, and attend religious plays and performances. The Hindu Scriptures abound in instructions on this subject. The Hindu religion prescribes concentrated repetition of the name of the Deity on beads as a mode of worship. Mere repetition of name with veneration is not unproductive of good result. People who show their contempt towards these modes of worship are ignorant of human nature and the way to improve it.

Set apart a short time every day for meditation of the Supreme. Con-

**4. Meditation.**

concentrate your mind upon some lovable form, or symbol of the Deity, or some attribute and think intently upon it. The ancient sages of India have formed a science out of the observations and self-experiments they made on this subject. This science, called the system of Yoga, can be studied in Sanskrit books relating to it; but for practical lessons the help of a teacher is needed. The man really in earnest, bent upon practising meditation will never be in want of helpers. Teachers are ever on the look out for disciples; as soon as the latter is ready he is taken in hand by his teacher and is led onward in the true path, whether the disciple knows it or not. Meditation is one of the sure modes of reaching the Divine.

The highest mode of worship however is service—service of God, His

**5. Service.**

Universe, of Man His son, and of all His creatures. Sacrifice your life, your possessions, your powers and abilities to the service of Him who gave these to you. Yield yourself up thoroughly to Him and His work. Devote yourself entirely to do His wish and

His bidding. Consecrate yourself to Him. His work is vast and varied. It is waiting to be done. From the meanest sweeper of His temple to the highest teacher of His highest religion, work there is for all sorts of capacities. Do not think yourself too low or too high for His work. There is place for everyone in His household. His work is Evolution and Involution. Help minerals, vegetables and animals in evolving, help man in the Involutionary Path. Fit yourself to be a teacher of men, and lead the blind on to His light, help the deaf to hear His voice, the lame to walk in His path. That is His sacred-most service, His foremost worship.

All religions of the world are under the care of a Hierarchy of Super-  
**The Hierarchy.** men. They watch over the interests of humanity, they guide man's steps in his journey towards God. Whenever there is need of a religious revolution, whenever a new religion is to be established, one of them takes his birth amongst men to do the work. There is no important religion of the world which is not under their fostering care. Whenever a particular form of religion is needed that form is introduced by them. It is therefore

absurd to say that a particular religion is true and another false.

The age of Religious persecution is gone at least so far as the civilized world is concerned. The feeling which prompted persecution is not however extinct. There is reason to believe that in half civilized and uncivilized countries, where bigotry dominates, persecution is not absent. In India Hindus and Mahomedans never lose an opportunity of flying at each other's throats whenever there is a cowkilling incident. This is the only disturbing element in India. Had there been no cowkilling Hindus and Mahomedans would have loved each other and lived peacefully, and would have given no trouble to their rulers by reason of religious disputes. In villages away from large towns Hindus and Mahomedans do live like good neighbors wherever the ruffianly disposition of tagrag townspeople is absent. Political wisdom requires that Governments should be guided by the opinion of the majority of the governed. If the majority of the people object, whether rightly or wrongly, to an act, that act should be avoided, or if essentially necessary, should be done in such a way as to evoke the least

opposition. But rulers like all other people are generally influenced by their own prejudices and superstitions ; and while pursuing their own prejudices and superstitions, they cannot sympathize with, or appreciate those of others. A considerable amount of the present miseries of the world could be wiped off by sympathy alone. But it is vain to seek such sympathy in the heart of the ordinary man of the present day of whatever country the may happen to be.

Civilized Europe and America boast of religious toleration. It is said that  
**Toleration.** toleration is the order of the day. But do people in those continents really tolerate the religions and religious ceremonies of what they call antagonistic faiths ? The experiment has yet to be tried. Are you sure there would not be bloodshed if a Mahomedan mob were to carry a Mohurram procession in the heart of London, rending the sky with the sound of tom-tom and cries of "Hasein and Hosein" and both men and women beating their breasts, tearing their hair and crying inconsolably for the departed saints ? Do you not think the pious Christian priesthood will strongly object to such a spectacle being allowed to be held in a Christian country. A pious

Hindu witnessing such a procession not only does not feel abhorrence but is filled with respect at the devotion of the followers of the martyred saints.

When the Christian subjects of the king of England in the colonies of America and Africa cannot tolerate the very presence of brown men in their midst but have invented tyrannic laws to oppress the most peaceful and loyal of all subjects of their own sovereign, do you think these brown men will be allowed to carry on their religious processions and hold their worship in those countries without molestation. Would brown men be wise to expect religious toleration from these colonists though they profess belief in the doctrines preached by the ever-memorable Lord of Love and Mercy. Proud Christian ! your talk of religious toleration is a vain boast, an empty sound. By your past conduct, by your present dealings with men of colored skin, you have shown yourselves utterly unworthy to call yourselves followers of Him, who died a most painful death to save humanity from sin.

Let us not delude ourselves. Let us look  
**Antipathy.** facts in the face. Religious  
antipathy does exist in the  
world at the present day ; it is useless to



shut your eyes to the fact ; but let us try to wipe away the evil. Let us try to strike at the root of the mischief. Ignorance is the root of all antipathy. You will not cut each other's throats if you know each other better. Chase out darkness by the torch of mutual knowledge. Introduce the sunshine of sympathy where antipathy now reigns supreme.

Religious persecution and religious antipathy

**Religious  
co-operation**

must cease, now and for ever.

Mere toleration will not do.

Sympathy alone is not sufficient. In order that Man should proceed in the right path, that he should make rapid progress in his Inward Journey, that he should reach the Divine Self, it is essentially necessary that there should be religious co-operation amongst all the innumerable religious communities of the world. We must co-operate with each other in promoting each other's religion. The idea may seem absurd to men of the present day, who are acquainted with the history of religious dissensions in the past, who know well how Christians murdered Christians and Mahomedans, how Mahomedans treated Christians and Hindus in times not very far off, and who are aware of the feelings they entertain towards each

other even at the present day. But our very self-interest requires that we should co-operate with each other. Is man to continue to remain blind for ever? Will he not rise to a perception of his true interests? Is his case so hopeless?

But what does religious co-operation mean?

**Meaning of  
Religious  
co-operation.**

It means joining each other in the work of promoting each other's religion. Take for instance some concrete cases:—A rich Hindu

finds that a mosque in his neighborhood or within his landed property, is about to tumble down for want of repairs and his Mahomedan neighbors or tenants who pray in the mosque are too poor to pay for repairs; let the Hindu pay for the repairs. A Bengali Hindu may translate the Bible in chaste Bengali for the Bengali Christians who cannot understand the Bible in English. A Christian may translate the Bhagbat Geeta into English for persons unable to understand that invaluable work in the original. A Hindu may study Christianity and may write works explaining its true principles freed from sectarian prejudices and superstitions. In this way there may be a thousand modes in which a Hindu may help the Mahomedan and the Christian, and both these

may help the Hindu, in the promotion of each other's religion, without at the same time accepting for themselves the tenets of the other religion.

The question then arises should a man act in this way? Would he not be doing injury to his own religion by promoting the interests of other religions? Would he not be doing violence to his own faith, would he not commit sin by helping other religions? These questions arise because of the fallacious notion that the aims of the different religions are different. If you grasp the idea that the object of all religions is the same—the raising of man to the level of the Divine, whether they expressly say so or not, and though this idea may be as yet undeveloped in most of the religions of the world, then you will not hesitate to extend your hand in help to others. If you come to believe that all religions are under the control and guidance of the great Hierarchy of Masters and they promote the interests of your, as well as your enemy's religion; if you believe that to the Masters the forms seem unimportant provided you properly observe the substance, you will not consider it wrong or sinful to help your

neighbor in the matter of religion. These are but different paths leading to the same portal. Do not despise your neighbor because it has fallen to his lot to pursue a more rugged, thorny, or circuitous path than yours. While progressing in your own path help your neighbor in the path he has chosen, or has been, by birth and other circumstances, compelled to adopt. Take it as your duty to advance the interests of other religions as well as those of your own. The prejudices and superstitions come from men but the inner life of every religion comes from God. As much truth as a nation or race is able to grasp, so much is vouchsafed to them. An intellectually advanced race will have a higher religion than an ignorant and backward people. What is required is, that every man should follow the dictates of his own religion to the best of his ability; by doing so,

**Follow your  
own religion.**

he may gradually rise to a higher form of religion if his original one is of a lower type. In this way Man has to rise higher and higher. As he goes on rising in the scale, he may not be in need of the lower truths when he will be able to perceive higher ones. Any person helping man in his endeavor to seek out truths high of

low, and to perform strictly the duties prescribed by the rival religion cannot  
**But help others also.** commit sin against his own faith. It is a grievous error and intense narrowness of mind that leads man to consider his own religion as true and his neighbor's religion as false. Each man's religion is true to him and will benefit him if strictly observed and faithfully followed ; it is of no value to him if he neglects  
**Strict observance necessary.** it. As soon as he is able to appreciate higher truths, he will get an insight into them, no matter what is the outer form of the religion he professes. The observance of the outward forms are needed for your own sake at an early stage of your development and at a later stage when you can dispense with them, you are still to stick to them for the purpose of setting example to others, who may follow you and who may be anxious to struggle to the position you have attained.

In performing your acts and duties you should not only consider what  
**Set good example.** good these will do to you but also what benefits these will confer on others by way of example or otherwise. Always remember it is your duty not only to raise

yourself but also to draw up others together with you ; you cannot permanently raise yourself, or raise yourself to a great height, if others amongst whom you live and move are sunk in the lower depths. You must not omit to consider the effect of your acts on others.

Then comes the question whether conversion  
**Change of religion.** from one religion to another  
is necessary or beneficial.

There are many men who are unsteady in their character. In their search after happiness and material prosperity, they run after this thing for a moment and after the other thing, the next moment. When such men are spiritually minded, they do the same thing with regard to their religion. They are ready to give up their deepest convictions of the moment in exchange for new ideas, which may happen to strike the next moment their fancy or imagination. Such men cannot make any progress unless they change their frame of mind ; but they are at a higher stage than men of no religion, men who do not bother themselves about spiritual matters but are deeply occupied in worldly affairs. What is needed for unsteady men is deep thinking ; they must avoid superficiality.



If change of religion be due to this unsteadiness of character, it is of no benefit at all ; but if conversion is due to an appreciation of a higher ideal and the giving up of a lower one, after mature deliberation, it cannot but produce beneficial effect. But my advice to you is, stick to your own religion so long as possible to you. The higher truths will be given to you when you will be found ready to receive them. Masters do not mind what outward form of religion their disciples profess provided they are fit by their spiritual and moral development to receive higher knowledge.

**When**  
**harmful.** If however the observance of the forms of a particular religion be an obstacle to your spiritual progress, you must give it up, no matter what it may cost you. There are prejudices and superstitious practices in every religion. A disciple is always given sufficient light to avoid such practices and prejudices, but if in your pursuit of the inner light you are baffled by these prejudices and superstitions, and if these latter are inextricably associated with the real doctrines of that religion, you must give up that religion without hesitation but you must do

so after deep and anxious consideration and not recklessly. Reckless and hasty work is to be avoided by the pilgrim in the Path. If on the other hand you are not strong enough to give up a religion in your present life, though this be essential for your progress, the Masters of Wisdom and the Lords of Karma will place you in a more advantageous position in your next life when your environments will enable you to get without obstacle or hindrance, the truths you are able to realize.

Your duty as a pilgrim in the Path is to do your best to put an end to

**Your duty.** religious dissensions and animosities and to create the spirit of religious co-operation. True the idea of religious co-operation is now for the first time placed before the modern materialism-pervaded world, but be sure that before many years have rolled away this idea will be accepted by all good and wise men of the civilized world as the only true way to progress in spirituality. National and religious selfishness are as bad as individual selfishness, and it is the narrow-minded and ignorant alone who are selfish. The interests of the entire human race are your true interests. Human communities are parts and parcels of

one common whole. One part cannot make any real progress at the cost of the other ; the light that shines on one part is sure to diffuse to the other parts and the darkness that envelops the one, is certain to extend over the others. Knowledge and ignorance both decrease by contact with each other. Each increases by contact with its like. It is impossible for one human community to make any great progress if others are grovelling in darkness. So try to raise other communities ; in raising others, you raise your own.

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## CHAPTER V.

### THE JOURNEY.

#### I—Elimination.

Man in his present stage of development has in his character many undesirable qualities which have to be eliminated before he can make any appreciable progress in his journey Godward. These were needed by him in the early stage of his development, for further progress in the outward path, but as soon as he reached the end of that path, they became not only unnecessary but positively harmful if allowed full play any longer afterwards. The average man of the civilized world though now on the outward path, is in a position to turn his attention homeward and therefore it is time that he should direct his energies to overcome the obstacles that lie in the way.

Man's character is the result of his past actions and his present environments. When a man is born, he comes to the world with certain tendencies and capabilities, good and bad. These are due to his stored up

Karma, as you have seen in a previous part of this discourse. His present environments and his tendencies, act and re-act upon one another and influence one another for good, or for evil. If you know a man well you can predict before-hand how he will act under given circumstances. His action will be determined by his feelings, desires, thoughts and capacity for work. But man's character is not a fixed entity ; it is always changing. It is not possible for man to remain in the same moral and mental state for any considerable length of time. He is either progressing or retrograding. There are innumerable circumstances of his daily life which are affecting him materially so as to produce a change in his feelings, desires and actions, and thus his nature is being daily altered.

That being so, it is for you to determine whether you should allow yourself to be the mere creature of circumstances, to permit your character to be moulded by the uncertain events of daily life, or you would determinately set yourself to the task of improving your moral nature to the benefit of yourself and others with whom you may come in contact. The pilgrim in the Path cannot permit himself to be tossed

up on the waves of the sea of life. It is essentially necessary for his progress that he should mark out a definite plan of the future course of his life and perseveringly follow that plan. He must subdue his evil tendencies, strengthen his moral nature, and develop his intellectual faculties; without this three-fold progress he cannot hope to tread the long path lying extended before him.

Man's character is the resultant product of his desires, thoughts and actions. The outside world judge a man from his actions and his actions are regulated by his desires and thoughts. What a man wills and thinks, that he becomes. So it is necessary that in order to control your action you should first learn to control your desires and thoughts. Do not think that you can indulge in evil thoughts for any length of time without those thoughts influencing your outward action. You cannot remain a good man if your mind is full of evil thoughts and desires. So your prime duty is not to allow impure and evil desires to enter your heart. If the heart is pure, the acts will be pure. You have to take care of your desire-body and the mental and physical bodies will necessarily act in unison with the former.



There are six enemies of the human race.

**Six enemies.** They oppose man in his inward journey, tempt him away from the true path and keep him lingering on in the outward path, a path it is time for him to abandon. They are :—

- (1.) Kama—Desire of enjoyment including sexual desire.
- (2.) Krodha—Wrath.
- (3.) Lobha—Avarice.
- (4.) Moha—Infatuation.
- (5.) Mada—Vanity.
- (6.) Matsarya—Envy.

In Christian mythology these enemies are called by a well-known name.

**The Tempter.**

He tempts man to sin. He tried to tempt even the glorious Lord who preached Love and Devotion to the ancient Jews and through them to the world. The enemy is tempting you every day of your life. He is showing you “all the kingdoms of the world and the glory of them.” He is promising you “all these things if you will fall down and worship him.” But like the great and loving Lord say unto him, “Get thee hence, Satan.”

These passions of man produce evil desires and thoughts in him and lead him on to evil

conduct. The whole range of evil conduct in man is the product of these. If you succeed in controlling these, you reach half way in becoming Superman. The separated self in its early stage of development needed these passions in order to incite it on its outward journey. The animal needed the first three for its develop-

**They were  
formerly  
needed.**

ment and the early man needed all the six for his early progress.

Had infant humanity not been guided by these passions it would not have reached the present stage of development. These were Man's incentives to work—work for the separated self. Had it not been for these passions he would have been an idle, aimless, creature without any desire for self-improvement. These urged him on to self-advancement and self-aggrandizement and are the cause of the immense progress in the material civilization that he has made. Desire of enjoyment has led to luxurious living and luxury has given rise to many scientific improvements. Avarice, wrath, envy and vanity have caused wars and conquests and these in their turn have produced accumulation of power and wealth. Avarice has led to the present state of commerce and trade. So in the past these passions have

produced material and mental progress at the cost probably of true humanity.

Let us look at man at the highest stage of material development. The principal characteristic of modern material civilization of

**Material  
civilization  
produced  
by them.**

Europe is the spirit of individuality and competition. Man in civilized Europe loves to work for his own separated self, or for the separated selves of a particular country, or race, to the detriment of the other separated selves inhabiting his own country, or belonging to other countries or races. Look at the so-called great deeds of modern civilization.

**Wars and  
conquests.**

Wars and conquests have been the most prominent facts in the history of the West in spite of the vaunted progress in all departments of life which it arrogates to itself. Look at the way in which man in the West thinks. Japan was an uncivilized

**Japan.**

country a few years back. It was despised by Europeans as a semi-civilized country like other countries of Asia. Like all other countries of Asia, it too was looked upon as a plentiful pasture-land for the grazing of the European animal. But Japan suddenly made a resolve to imitate the European in

materialism, to forget the noble teachings of the Lord of Mercy and Love whom it had adored so long, and to strive with the European in self-aggrandizement. With one big jump unequalled in the history of any other nation in the world, from a quiet, peace-loving and religious race, the Japs became an aggressive, a fighting and a conquering people. They gave a good thrashing to a first-class European Power, they humbled that Power into dust, and today Japan is an example to the world. It is now respected and feared as one of the most civilized and powerful countries of the world; and Europe and America are wondering at the mighty progress it has made in the exquisite arts of mankilling and self-aggrandizement. Such is civilized man and such are his heroes.

Look at another factor of modern civilization—  
**Modern trade.**      increase of wealth by  
progress in trade and commerce.

True, progress in this department of human activity has led to a considerable accumulation of wealth but it has benefitted only one class of persons—the capitalist. On account of the avarice of this class, legislation has to be resorted to for the purpose of protecting the

health and safety of the laboring class associated with the capitalist in producing that wealth which is supposed to be the glory of modern civilization. Whilst the capitalist is rolling in wealth and idleness, while he is possessed of all the good materialistic things of which he is so fond, he is trying his best to keep as much as possible of those things out of the grasp of the producer of that wealth. Hence has arisen a spirit of rivalry and animosity between capital and labor, which if allowed to grow on, will soon bring about a catastrophe not only in the industrial but also in the political and social history of Europe. In this way one or other of the six passions in man has helped him in building up the materialistic civilization of which the West is so proud.

But the tide is now to be turned back. Man

**Turn the tide.** must commence the Inward Journey. He must tread the

• Involutionary path, and this he can do, not by giving full play to his passions, but by curbing them, by keeping them under proper control. These passions are slowly and gradually to be eliminated from his character. Hard indeed is the task, but it must be undertaken. You must work on, life after life, in order to

will learn to work unselfishly for others which will lead you on in the path of Service.

Kindness or compassion is a virtue akin to and connected with Love.

**2. Kindness.**

This world of ours is full of misery and suffering. These are due either to your past action or to your own ignorance. By his own acts man brings upon himself the results of those acts and is disconsolate when he has to suffer for them. His ignorance makes him pursue the unreal and disregard the Real and if this misguided pursuit leads him to difficulties, he is unhappy and miserable. It is your duty as a pilgrim in the Path, to try to remove misery and suffering from your vicinity. One way of doing this is to be kind and compassionate to all. A gentle word, a soothing phrase and a sympathetic sentence may sometimes do an immense good. They cost you nothing. Why then deprive your neighbor of this simple mode of help when he needs it? Kind acts and compassionate conduct are easy things if you only try them. By being kind to others you help them, and also help yourself by elevating your character. Virtue has its reward both for the doer and the recipient of the benefit.



Cultivate the habit of giving help to others, material or otherwise. That spiritual and intellectual help-giving cannot make you poorer for the gift, needs no demonstration. It is otherwise with material gifts. People think that their material possessions would be spent away in making gifts to others. This is a mistake arising from an ignorance of the law of Karma. Apart from the fact that whatever you give away in this life, will be returned to you a hundred-fold hereafter, there is the other consideration that the wealth that you possess is not yours alone. A mere fraction of it is yours, for you require only a small part of it for supplying the essential needs of life. You have no right to amass wealth or spend it away in luxuries while others around you are starving. You are a trustee as regards the surplus money that you possess over and above that essentially needed by you. Do not abuse your trust by luxurious living or by hoarding the wealth and leaving it to prodigal successors for squandering it away in personal enjoyment.

Man's wealth may be divided under three heads, having regard to the objects to which it may be

**Uses of  
wealth.**

applied, viz:—(1) that applied to personal expenses; (2) that applied to **Personal wealth.** expenses of family, children and dependants; (3) that spent in charity and for public good. What a man gets or should get for his personal expenses depends chiefly on his own past Karma supplemented to a small extent by his present Karma. The Karmic forces deal absolute justice to every body in the world. If a man in his past lives used his wealth and advantages well and for the benefit of others, he would be placed in the present and future lives in more and more advantageous positions that he may do greater good to the world. If on the other hand he has not used his wealth and opportunities to good purpose, his wealth and opportunities in subsequent births would be smaller. This part of a man's wealth depends upon his prarabdha or completed action and it is impossible for him to get rid altogether of the consequences of his past acts. If a man's Karma has been very bad he is placed in such a family or is surrounded by such environments that semi-starvation and deprivation of all sorts become his lot in the present life. If on the other hand his past Karma has been good he is placed under affluent circumstances on

account of which he can spend more largely for personal comforts and necessities. A man cannot increase this part of his wealth by any effort of his in his present life. This is an allotment unalterably fixed within certain limits. His station in life is determined by this kind of Karma. But whatever your past Karma may have been it is always wise and desirable that you should limit your personal expenses as much as possible so that you may be able to spend more on the other two heads, both of which are duties incumbent on you and by discharging these duties to the fullest extent possible for you, you improve your status in future lives.

The next kind of wealth, which I would call by the name of Joint wealth, is due to the joint Karma of

**Joint  
wealth.**

the man and his relations and dependants who all enjoy the benefit of that portion of man's wealth. The amount of this wealth is determined by the joint karma of all who share in it and this is also unalterably fixed within certain limits. The karmic forces lay down these limits in the case of these two kinds of wealth and by your present efforts you can determine how much you are to get within those limits.

The third kind of wealth I would call by the name of public wealth or trust property. This does not belong to you. You have no right of ownership over it. It belongs to others who are in need of it. You are merely the trustee with regard to it. This is placed in your hands that you may use your discretion in allotting it to those for whom it is intended.

This class of wealth does not depend on your own Karma for personally you do not appropriate it. Your past Karma only leads to your selection as the proper custodian. If in past lives you have shown that you can faithfully discharge the trust, you will be selected for the purpose ; if your conduct has been the contrary you will not be selected. But the amount of the wealth that would be given to you would depend upon your present action. The more you spend judiciously and strictly to the purposes of the trust, the more will come to your hands, for then the amount will depend upon the Karma of an ever-increasing number of persons whose lot it will be to get relief from you. By your efforts you can attract the wealth and the recipients of the relief towards you, thus increasing your usefulness in the

present life and your future progress in the Path.

But you must however take the utmost care not to divert the trust property to your own use or the use of your family and relations. But you may ask how are you to know what amount you hold as your own property what amount as trust property? The surest way not to encroach upon trust property is to limit your personal expenses to the greatest extent possible having regard to your status in life and your worldly duties. This is your surest guide. If you do this you will not encroach upon wealth intended for charity and moreover if you accustom yourself to such economical ways you would never have the desire to divert others' money to your personal use.

I have already dwelt long upon the material part of the virtue of charity.

**Higher  
charity.**

But intellectual gifts as I have already said are superior to material gifts and spiritual gifts to intellectual gifts. Lose no opportunity of giving spiritual or intellectual aid to any person who may need it. The world is no doubt full of people whose bodies are starving, but the number of people whose souls are starving, is by far immensely larger and the

benefit you may confer by spiritual aid will be permanent, while the material benefit will only be transitory. If you feed the body to-day it again hungers to-morrow; if you teach a spiritual truth to a man and he really appreciates it, it will never be lost to him, but will remain his property ever along and will help him in acquiring other and higher truths.

- The pilgrim in the path should avoid discontent. He should always
4. **Contentment.** have a contented and peaceful mind. This does not mean that he should cease to work and be idle. He must work hard and energetically to acquire spiritual, intellectual and earthly possessions; but as he knows well that his success will depend upon his past Karma, he should not be disturbed in mind if his progress is slow while that of another is more rapid. Spiritual advancement can only be attained by an unruffled and peaceful mind.

- Man takes his birth repeatedly because he
5. **Desire-  
lessness  
or non-  
attach-  
ment.** himself desires it. The moment he succeeds in killing his desires he will not be born.

What are these desires that bind man to earth and compel him to take physical body again and again? Man desires material, intellectual and



spiritual possessions. He is attached to them. He is fond of acquiring them. This attachment binds him to earth and makes him come and go again and again. Desire for work is different from desire for the result of work. Man exists for work and work he must ; but he must work without any attachment for the fruits of his action. He must work because it is his duty to do so, because he cannot live without work, because he is the servant of Him, Who Himself is work personified. He should work energetically and to the best of his power in everything that he gets to do, but at the same time without any self-interest in the result of the work. His interest is to see that the work is well done and not whether it brings the desired benefit to himself or not. If the work is well done it must produce fruit whether he cares for it or not, whether he perceives it or not. It produces results affecting the outer world and affecting himself. No vibration can be made in the physical world without producing some effect however minute. So similarly no vibration can be made in the mental or spiritual world without causing a corresponding change. Knowing this truth you need not be anxious to find out whether your work succeeds

or not, so far as you personally are concerned. It must produce its necessary result on you and on others though this may not be perceptible to you. So go on working with a firm belief that your work would produce the necessary effect and do not be anxious for the effect, or do not grieve at all if you do not see the desired result of your work. It is your duty to work, to work well, and to the best of your power, and your duty ends as soon as the work is thus done. Leave the result to Him the Master of all work and all Law, and the Producer of all effect.

If you do work as duty, if the aim and end of your life be work itself and not its result, then there is no reason why you should slacken your efforts in work because you are not attached to the result. The average man works because he is anxious for the fruits of his work ; when he does not desire any effect he does not bestir himself about the cause ; the result of his work is the motive that leads him to work and gives energy to him. But the disciple is expected to be above the average man. He is expected to work for the sake of work itself and not for any rewards the work may bring to himself.

The ordinary man working for motive may neglect some kind or other of useful work which it may be his duty to perform, he may slacken his energy when he attains some degree of success, his energy may be damped by ill success. It is however otherwise with the pilgrim whose main object is the due performance of the work itself.

By non-attachment I do not mean that you should not mind the result of your action, that you should disregard the consequences of your act altogether. What is meant is, that you should not be elated with success and depressed on failure, that you should not expect any personal benefit from the action, and that you should not have any selfish end to serve by it. As your knowledge is necessarily imperfect, as it is quite possible that you may not often adopt the right work and the right mode of doing it, it is necessary that you should watch the result to see whether it produces the desired effect or not. But watch the result only to see that you have done the right thing in the right way. If you have erred in the taking up of a particular work or in

**Meaning  
of non-  
attach-  
ment.**

**Watch the  
result.**

the method of doing it, the result will show your error ; but watch the result, for this purpose only and not for the pleasure of seeing yourself attaining success. Feel no pleasure or pain at the result—that is non-attachment.

When however you complete your journey in the Path, when your knowledge becomes perfect, when you become a Superman, when you stand where your Master now stands, it will not be necessary for you to mind the result of your action, for then you will not possibly make any error and will know the work must produce the result you wish. Till then watch the result but always without attachment.

Man works for money, power and fame but as these things are of no personal consequence to you and as you are above the greed of these things, you need not consider the task as hopeless or difficult. To you money, power and fame are not ends but means to ends. You may exert yourself to acquire them not for their own sake but that you may have greater opportunities, or may be in a more advantageous position to discharge your duties. If however you find that their acquisition is corrupting your heart and making you love them for their own sake, you must give them up and avoid them, till you

have greater control over yourself—till your mind makes some progress at least in non-attachment.

This, as all other virtues, can only be acquired by constant practice. Begin from a small beginning. Take

**How  
acquired,**

up the ordinary duties of life and perform them without attachment to result. Watch the effects of success and failure on your heart, and try to feel uninterested in them. Go on practising in this way constantly, year after year, and if you energetically set yourself to the task, success will be yours.

The chief characteristic of man in the present stage of development is his self-love, his individuality.

**6 Self  
lessness.**

The Nineteenth Century civilization of Europe and America has evolved to the greatest extent the qualities of individuality, assertiveness and aggressiveness. These qualities were needed by Man for his evolution but now the time has come for involution. He need not only give up these qualities but acquire the opposite virtues. He must hide self from all his acts. He must work not for himself but for all humanity. He must drown his drop of individuality, of which he is so fond and so proud, in the vast ocean of humanity.

Men who are selfish are generally unhappy ; men who work for others are happy. Therefore ordinary prudence requires you to uproot selfishness from your heart. Man is entirely dependent on others for his own happiness, why therefore should he not work for others' happiness ? Why should he not offer help to those who need his help ? By rendering help to others you make your own progress in the path. Make it a point whenever occasion arises to render help to others, however small or trifling. Live and work for others, for however great or powerful a man you may be, you cannot do without the help of others, even in the most insignificant affairs of your life. Why should you then grudge others the help which they require from you and which you are able to give ?

Faith in God, reliance in Him and His laws, reverence for your parents, for your Master, and for your superiors, are needed for your own welfare and progress in the path. A man without these virtues cannot make any appreciable progress in his Inward Journey. These qualities are inherent in man ; they are implanted in his heart. It is however the material civilization of the present day that has kept dormant these



virtues. You are to develop them as much as as possible.

Truth, Justice and Moral courage are virtues which are essential for you. Develop these in you by constant practice.

### III—Mental Development.

In order to develop the mind, you must set yourself to the task with the same degree of earnestness as in the case of moral development. Man is an intellectual being. His intellect has to be developed before he can become Superman. With all man's vaunted progress in science, his knowledge is insignificant. His power of comprehending the laws of Nature, his power of penetrating through the veil of illusion cast over the universe, his capacity to realize Him Who is the source of all truth and all knowledge, are very much limited. These limitations have to be done away with. Man's knowledge has to be made co-extensive with Universal knowledge. Man's intellect has to be expanded till it coincides with the Universal intellect.

To attain this end Man must follow certain

methods of development. The ancients have laid down a regular practical method of mental and moral training known as the science of Yoga. This Science is only in a small fractional part recorded in books, but mostly delivered by Masters to disciples in lessons verbal and mental. The idea of receiving lessons mentally is unfamiliar to the modern mind pervaded with materialism, but all the same, Masters generally do not communicate their teachings by means of spoken words but evoke the required thoughts in the minds of the disciple. This Discourse contains only certain preliminary rules of the science of Yoga intended for a beginner, delivered mentally by a revered Master to a very insignificant person, an ordinary man of the world, engaged in the daily pursuits of such a man, wading through the mire of his own passions, and failing at every step, with no merit in him, except his adoration for his Master Whom he has not seen, but whom he considers always kind and merciful towards him and ever anxious to render him such spiritual aids as he may be fit to receive.

The qualifications necessary for the preliminary stage of progress are the following :—

1. Discriminatin.

2. Concentration.
3. Imagination.
4. Observation.
5. Memory.

Before any progress in the path is possible Man must acquire at least, if only to a slight extent, the power of discriminating the Real from the unreal, the substance from the shadow, the permanent from the transitory. True, these are only relative terms. Nothing is permanent in this Universe. The Universe itself will last only for a cycle and it will become re-absorbed in Him, and after a period of dissolution another Universe will emerge and run its appointed course. But for us the Universe and its laws are realities. That is transitory and impermanent for us, which lasts only for one life, that is permanent which follows man from one life to another. Those possessions of yours which you have not to leave behind you at death but which accompany you through births and deaths, are your real wealth, your permanent acquisitions. These you have to strive to gain.

That power in you which enables you to discern the Real from the unreal is discrimination. Unless this power is developed, you will run after the

fleeting and the ephemeral at the cost of the everlasting. You can only develop this quality by constant practice. Whenever any good thing of this world allures you, pause and consider its character; examine carefully that thing in all its incidents; watch its effects on you, on others and the world at large. Do not take any step in your life, do not undertake any important work without mature consideration and careful discrimination. The world is your school, the ordinary incidents of your life are your lessons. In going through the ordinary incidents, you acquire the qualifications I have noted above, which will help you in your progress in the Path.

Concentration is another power that you acquire in your attempt to discharge your ordinary duties carefully and to the best of your ability. This world and its manifold duties and pleasures are so beautifully and wisely conceived that even its very allurements help man to acquire qualities which are sure to lead him onward in his journey. Concentrate your mind on every thing you have to do, no matter how unimportant it may be. If you are playing lawn-tennis, or cricket, do not at that time think of anything

serious but devote your whole attention to the game, as if your life and prosperity depend upon its result. It goes without saying that you should be more attentive, if possible, when engaged in the serious work of life. In this way you will acquire concentration.

The use to which you should put concentration, is to acquire new knowledge. By concentration alone, man can discover new truths. Man's mind is like a lens. A lens gathers together scattered rays of the sun and produces heating effects which otherwise the rays would not have caused. Fix your mind without wavering on some dark recess of Nature and it will be illumined. Think intently on some unexplained law the Universe for a sufficient time, and the explanation will come. All progress that man has made in science has been by following this course.

But concentration is alone possible to a peaceful and undistracted mind. If your mind is always running hither and thither, striving to gain a thing this moment, and another the next moment, it is impossible that you should acquire this all-important qualification. Drive away from your

**Use of con-  
centration.**

**How con-  
centration  
is possible.**

mind everything that disturbs its peace. Steady your mind on a particular work at a time and for a sufficient period. Do not skip from one thing to another. The bustle

**Avoid superficiality.**

of modern civilization has made man serve too many interests, he engages himself in more work than he can possibly perform well, he has to keep himself informed about too many matters. There is no proper division of labor in modern society. Every one must learn something, however meagre, of many things. This has made the modern civilized man very superficial. The pilgrim in the path must avoid shallowness.

Imagination is a useful and necessary faculty.

**Imagination.** Do not think that poets and writers of fiction alone need the power of imagination. It is needed in a higher degree by the man of science. No new scientific truth can be discovered merely by the aid of experiment, observation and reasoning, without the aid of imagination. When Newton discovered the law of gravitation do you think he taxed his imagination in a less degree than when Shakespear conceived the character of Hamlet? The conception of Ether, a thin subtle medium, for heat, light and other vibrations, is grander



than that of any conception known in poetry or fiction. The idea of a Deity pervading and encompassing the entire Universe, the idea of an essential unity joining the entire Universe into one undivided and indivisible whole, the ideas of the laws of rebirth and Karma, are infinitely grander than those of any other human conceptions, and imagination has played a principal part in the formation of these ideas. Cultivate the faculty of imagination therefore, it will help you in arriving at many scientific truths.

Observation and Reasoning are other modes of acquiring true knowledge. You must observe facts correctly and be able to reason accurately on those facts. No advance can be made in knowledge unless these aids are resorted to, as I have already said in a previous part of this Discourse. Sharpen your faculties of observation and reasoning by practising them in the ordinary duties of your daily life.

Memory is as much needed by the ordinary man in the discharge of the daily duties of his life as by the disciple for his progress in the journey. Strengthen your memory by proper exercise.

**Memory.**

A Man's mind is a part and parcel of the Universal Mind. All the

**All three  
processes  
necessary.**

powers that Man can acquire are already lying latent in him ;

what is required is the development of these powers by following the natural method for such development. Man's mind is like a mirror covered over with dirt. As soon as the dirt is removed it reflects the light of the Sun in full refulgence. The dirt of passions must be cleared off the mind of man and as soon as that is done the latent powers come into full play. The three classes of development—elimination of evil passions, moral and mental reform, all act and re-act upon one another and help man in making his ascent in the ladder. All these three processes are therefore needed for the regeneration of Man. He must undergo all these processes if he wishes to advance ; he cannot neglect any of them.

In conclusion let us all join in praying for the deliverance of Man from

**Conclusion.**

his bondage. Let him be free ; let his shackles fall. Let the tyrant no longer hold sway over him. Man ! you have long been a willing slave, not knowing that all your miseries, all your troubles, are due to the tyranny

of the Usurper who has no right to reign over you. Your true Sovereign, your loving King, is anxiously awaiting your return to His allegiance. He has raised up Teachers from amongst your elder brothers who have preceded you in the Path and they, His Messengers to you, are trying, day and night, year after year, life after life, to open your eyes to the despicable position you now occupy. Awake, arise and learn from His Messengers.

Offer your homage to Him, the Truth-pervading Soul, from Whom all creatures evolve, in Whom all exist, Wherein all become eventually merged. Bow down to Him, the Wisdom-pervading Soul, from Whom come forth, the knower, the knowledge and the knowable, the seer, the vision and the object of vision, the worker, the work, the material for work. Fall down before Him, the Bliss-pervading Soul, from Whose Ocean of Bliss, spout forth fountains vivifying the entire Universe with life. Surrender yourself up entirely to Him, the All-pervading Soul, Who shines resplendent in heaven, earth and sky, within and without thee and me and all.

## AUM

## ओं

यतः सर्व्वाणि भूतानि प्रतिभान्ति स्थितानि च ।

यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥ १

ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।

कर्त्ता हेतुः क्रिया यस्मात् तस्मै ज्ञप्त्यात्मने नमः ॥ २

स्फुरन्ति शीकरा यस्मादानन्दस्याम्बरेहवनौ ।

सर्व्वेषां जीवनं तस्मै ब्रह्मानन्दात्मने नमः ॥ ३

दिवि भूमौ तथाकाशे वहिरन्तश्चमे विभुः ।

यो विभात्यवभासात्मा तस्मै सर्व्वात्मने नमः ॥ ४

*The End.*